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HOW TO LEARN TO READ  
THE GREEK  
NEW TESTAMENT  
—  
PENN.



HOW TO LEARN TO READ

THE GREEK NEW TESTAMENT.



HOW TO LEARN TO READ  
THE  
GREEK NEW TESTAMENT.

COMPILED FROM VARIOUS SOURCES.

BY  
WILLIAM PENN, F.R.A.S.

Author of "How to learn to read the Hebrew Bible in Twelve Lessons."



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304. g. 35.



## P R E F A C E .

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THE increasing interest manifested in the study of the New Testament in the original Greek is one of the most hopeful signs of the spread of a more enlightened Christian education, as well as one of the most potent factors in such education.

The object of this work is to SIMPLIFY.

Greek, especially the New Testament diction, is one of the easiest of languages, because of its beautiful precision, when divested of the artificial difficulties thrown around it by our old school Grammars. Bishop Ellicott says, "No one who is really in earnest, and to whom God has given a fair measure of ability, can for a moment justly plead that an accurate knowledge of the Greek Testament is beyond his grasp, and a power of analysing the connexion of its weighty sentences not abundantly ministered to him. I studiously limit myself to saying the Greek of *the New Testament*: . . . *its plain, hearty, truly simple, but truly Greek diction*, is, I am confident, above



the reach of no one." And again : "If the Scriptures are divinely inspired, then surely it is a young man's noblest occupation, patiently and lovingly to note every change of expression, every turn of language, every variety of inflexion, to analyse and to investigate, to contrast and to compare, until he has obtained some accurate knowledge and conception of those outward elements, which are permeated by the inward influence and power of the Holy Spirit of God. As he wearily traces out the subtle distinctions that underlie some illative particle or characterise some doubtful preposition, let him cheer himself with the reflection, that every effort of thought he is then enabled to make, is, with God's blessing, a step towards the inner shrine, a nearer approach to a recognition of the thoughts of an apostle, yea, a less dim perception of the mind of Christ." And as an able writer in the "Quarterly," for January, 1863, truly says, "Scripture itself attaches peculiar power to the very words of inspiration. Translations must be clouded with many shades of human imperfection. But we are thinking of the study of the Greek chiefly with reference to the uneasiness, the suspicions, the unsettlement of mind, which recent avowals of religious scepticism have so widely spread. Few remedies can be found for this more efficacious than recurring at once to the fountain-head of truth."

We have spoken of the *precision* of the Greek diction of the New Testament ; it is truly wonderful how capa-

ble is the Greek language of expressing the finest shades of thought, and the Holy Spirit in selecting it as the medium through which to convey to mankind the highest truths, has provided a channel which had been polished and brightened to a high degree by centuries of brilliant orators, historians, poets, and philosophers, so that there might be no doubt or cavilling among men as to the precise meaning embodied in each word. While in order that the most unlearned might understand it, the stilted and highly artificial styles of many great Greek writers was ignored, the Holy Spirit choosing for the most part "unlearned and ignorant men," *i. e.*, unspoiled by rhetoric, who wrote a vigorous, plain and natural style; while St. Paul and St. Luke, the two chief exceptions, are so filled with the dignity of their narrative and didactic subjects, as alike to reject the languid and indirect, though elegant expressions of the rhetorical school.

The writer in the "Quarterly," already quoted, says, respecting this precision in regard to one class of words alone, the Greek prepositions, "in the use of which such frightful laxity (looking to the truths involved in their right use, we cannot employ a lighter word) has been indulged and recommended even by professors of the language. If the most minute, most wonderful precision is found anywhere in that wonderfully precise language, it is in the prepositions. If anywhere that precision is observed in the New Testament, it is in these." And

yet in the face of this we find the following in the "Congregational Manual," p. 47, on "The mode of Christian Baptism." There the writer says:—"Neither do the Greek prepositions in the New Testament which are translated *into* and *out* of the water, prove that the converts, whose baptism is there described, went into the water, . . . as the same words describe the position of both the baptizer and the baptized, and are elsewhere rendered *to* and *from*; so that the narrative simply says, they went to the water, and came up from it, leaving the mode of their baptism undecided, so far as these words are concerned"! The reader is simply referred to Lessons 36 and 37 of this work, to satisfy himself of the misleading nature of such statements as this.

The points in which this work is distinctive are as follows:—

- (1.) The nouns, both substantive and adjective, have been simplified and arranged in TWO declensions only.
- (2.) The primary force of the prepositions has been exhibited in a manner entirely novel.
- (3.) No words or forms have been introduced except such as are found in the New Testament.
- (4.) The exercises have, for the most part, been compiled directly from the New Testament, so that the student is habituated by degrees to the actual diction of the New Testament.

- (5.) The student is left to infer nothing for which judicious explanation can be given, and *principles* are constantly sought to be exemplified both directly and by analogy.

I would add that I am much indebted to the following works, from which I have frequently drawn both hints and matter, and which I have, I believe, acknowledged in their respective places. These are :—" Handbook to the Grammar of the Greek Testament," by the Rev. S. G. Green ; " Quarterly Review," for January, 1863, article on " New Testament ; " " Synonyms of the New Testament," by Dr. H. Tittmann of Leipzig ; and a little work, entitled " Greek Lessons," by W. H. Morris, now out of print. This latter so pleased me, that at first I determined on making my work simply an enlarged and improved edition of that, and designed solely for the New Testament, but as I proceeded I soon found this to be impossible and undesirable, and therefore, after the first few lessons, ceased to follow it in detail and only as a pattern.

I have only to add that the work has afforded me great pleasure and profit. It has been undertaken especially with a view to meet the wants of the students for home and foreign mission work \* under my charge, and for all students of God's Word generally, who may not have had the benefit of a classical education, and yet long for

\* East-End Training Institute for Home and Foreign Missions, 29, Stepney Green, London, E. Directors, The Rev. H. Grattan Guinness, and Dr. Barnardo.

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a deeper and truer acquaintance with the Words of Truth and Life. A previous effort in behalf of the Hebrew of the Old Testament which I was enabled to make has proved so successful that I am encouraged to hope much for this. May God bless the effort to the increase of His kingdom, and to Him be glory and honour, now and for evermore.

W. P.

## INDEX OF SUBJECTS.

---

- a* stems, Paradigm of contracted verbs in. *Lessons* 29, 60.  
*a*, Terminations in, 7, 8.  
*a-*, Prefixed, 44.  
*-a*, *-as*, Nouns substantive in, 16.  
*Accents*, 5.  
*Accusative* with Infin., Construction of, 28.  
*Accusative case*, Force of, 37.  
*Active voice*, Table of cognate tenses, 35.  
*Adjective*, Nouns, first declen., Paradigm of, 18. Contracted, 21.  
„ Verbal, 42, 57.  
*Adjectives*, Comparison of, 49.  
*Adverbs*, 58.  
*Alphabet*, The, 1.  
*Analysis of Tenses*, 24.  
*Aorist*, Indic. of εἰμί, 10.  
*Article*, The, 14.  
*Aspirate Mutes*, 1.  
*Augment*, 24, 32.  
  
*Breathings of vowels* and ρ, 2.  
  
*Cases* not “governed” by prepositions, 37. Signification and force of, 37.  
*Characteristics of Tenses*, 24, 27.  
*Cognate Habits* of English, German, and Greek languages, 24.  
„ *Tenses* in active voice, Table of, 35.



- Combinations of sibilant σ*, 2.  
*Compensation*, Principle of, 26.  
*Comparison of Adjectives*, 49. Irregular, 49.  
*Composition*, Prepositions in, 38.  
*Conjugation*, First, 24. Second in -μ, 62.  
*Consonants*, Classification of, 2.  
*Contractions of Vowels*, 4. Nouns adj. 21. Pure verbs, act. voice, 29. First declen. 41. Comparatives, 46.  
*Contracted Pure Verbs*, M. and P., Paradigm of, 60.  
 „ *Paradigms in -ᾶν, -οῦσα, -οῦν*, 42.
- Dative Case*, Force of, 37.  
*Declension*, first, Paradigm of nouns subst., in -ας, -ης, -ος, -α, -η, -οι, 16. Paradigm of nouns adj., First decl., 18; Second, 43. Labial and guttural stems, 44. Dental and vowel stems, 45. Stems in -ν and -ντ, etc., 46. Stems in α-, ε-, ο-,; neuters, etc., 47. So-called “third,” 43. Points of resemblance between first and second, 43.  
*Derived Significations of Prepositions*, Table of, 37.  
*Derivative Nouns*, Table of terminations and genders of, 48.  
*Defective Verbs*, 61.  
*Deponent Verbs*, 57, 62.  
*Digamma*, 47.  
*Direct Object* of verb, 15.  
*Dual*, 14.  
 δύο, Paradigm of, 48.
- ε stems, Paradigm of contracted verbs in, 29, 60.  
 -η, -ης, Nouns subst. in, 16.  
 εἰμί, Pres. ind., 9; imperf., or aor. ind., 10; fut. ind. 11. Imperat., 12. Pres. subj., 13. Infin., 14. Imperf. subj., or pres.opt., 15. Participles, 15, 42.  
*English, German, and Greek Habits* of language compared, 24.  
*Euphony*, Requirements of, 26.  
*Examples* of liquid verb stems, 35.
- Feminines in -α*, 7.  
*First Declension*, 16.

*Flat Mutes*, 2.

*Formation of Tenses*, 51, 52; second ditto, 53.

*Fut. ind. of εἰμί*, 11.

*Future of Pure Verbs*, 30.

*General Rules* for formation of second tenses, 53.

*Genealogical Table* of the Greek verb in all voices, 51.

*Genders and Terminations* of derivative nouns, Table of, 48.

*Genitive Case*, Construction, 15; force of, 37.

*German, English, and Greek Habits* of language compared, 24.

"*Government*" of Cases by prepositions, a misnomer, 37.

*Greek Orthography*, Laws of, 3.

„ *to English*, Order of words in translating, 15.

„ *Verb*, Tables of formation of principal parts, 24, 51-54.

*Gutturals*, 2. Second declen. stems, 44.

*Historical Tenses*, 24.

*Imperf. of εἰμί*, 10; subj., 15.

*Imp. of εἰμί*, 12. λύω, Paradigm of, 27; λύομαι, 57.

„ tenses, different force of 27.

*Ind. aor. λύω*, Paradigm of, 25.

*Indefinite*, τίς, 43.

*Indirect Object* of verb, 15.

*Infin. of εἰμί*, 14. A verbal noun, 24; λύω, 28; λύομαι, 57.

„ with acc., Construction of, 28.

*Interrogative*, τίς, 43.

*Iota Subscript*, 2, 4.

*Irregular Comparisons*, 49; nouns, 48.

*Laws* of Greek Orthography, 3.

*Languages*, Habits of English, German, and Greek, compared, 24.

*Labial Stems* of second declen., 44.

*Liquids*, 2; liquid verb stems, 35.

"*Long*" *Syllables*, 49.

λύω, Ind. aor., 25; Imperat., 27; Subj. opt. infin., 28.

λύομαι, Paradigms of, 55-57.

μέγας, Paradigm of, 19.

-μυ, Second conj. in, 62. Principal tenses of verbs in, 62.

" " Paradigm of verbs in, act., 63; mid. and pass., 64.

*Middle Voice*, 54. Paradigm of λύομαι, 55-57.

" " Paradigm of pure contracted verbs, 60.

*Moods*, 24.

Model of second declen., τῆς, 43.

*Modified Verbal Stems*, 33.

*Mute Verbal Stems*, 32.

*Mutes*, sharp, flat, and aspirate, 2.

ν and ντ, Second declen. stems in, 46.

*Neuter plurals* and sing. verbs, 23.

" Stems, second declen., 46. Nouns, 47.

*Nouns Adj.*, Paradigms, 18; *Subst.* paradigms, 16.

" " Contracted, 21.

" derivative, Table of terminations and genders of, 48.

" Irregular, 48; neuter, 47; syncopated, 46.

*Normal Forms* of M. and P. terminations, 54.

*Numerals*, 48.

ο stems, Paradigm of contract. verbs in, 29, 60.

*Object of Verb*, Direct and indirect, 15.

-ον, -ος, Paradigms in, 16, 18.

*Optative*, pres. of εἰμί, 15; of λύω, 28; of λύομαι, 56.

*Order of Words* in translating Greek, 15.

*Origin* of personal endings, 24.

ὀξύς, -εία, -ύ, Paradigm of, 59.

*Paradigm of Nouns Adj.*, 18; subst., 16; first declen. contract., 41.

*Paradigm of Nouns*, second declen., 43-47; contract., 42, 46, 47.

" μέγας and πολὺς, 19; οὗτος, 20; τίς, 43; πᾶς, 45;

εἷς, δύο, τρεῖς, τέσσαρες, 43; ὅστις, 50; ὁξίς, 59; ἀληθής, 59.

Verbs, λύω, 25, 27, 28. Pure contract. in α, ε, ο, 29; M. and

P., 60; in -μυ, A., 63; M. and P., 64. Second tenses, 53. Pres.

part. εἰμί, 42. Perf. part. λύω, 50. M. and P. λίσσμαι, 55-57.

- Participle*, The, a verbal adj., 42 ; perfect, 50.  
*Passive Voice*, 54.  
*Perfect Part.*, 50 ; of pure verbs, 30.  
*Personal Pronouns*, 22. Endings of verbs, Origin of, 24 ; table of, 24.  
*Positive and Superlative Terminations*, 49.  
*Prefix a-*, Force of, 44.  
*Present subj.* εἰμί, 13 ; part., 15.  
*Prepositions*, Primary force of, 36 ; table of primary and secondary significations, 37 ; do not " govern " cases, 37 ; in composition, 38.  
*Primary Tenses*, 24.  
*Principal Tenses of Verbs* in -μι, 62.  
*Pronouns*, Personal, 22 ; relative, 22.  
*Punctuation*, 5.  
*Pure Verbs* contract. M. and P., 60 ; fut. aor. and perf. of, 30.

- Reduplication*, 24, 32 ; of vowel stems, 30.  
*Relative Pronouns*, 22.

x

- σ between two short vowels, 4.  
*Second Declension*, 43. Second tenses, 53.  
*Sharp Mutes*, 2.  
*Short Syllables*, 49.  
*Sibilant σ* and combinations, 2.  
*Signification and Force of Cases*, 37 ; primary and derivative of prepositions, 37.  
*Simple Stems*, as nom. in second declen., 46.  
*Singular Verb*, with plural nom. neuter, 23.  
*Stems*, 24 ; vowel reduplication of, 30 ; mute, 32 ; modified, 33 ; liquid, 35 ; in αυ, ευ, ου, 47 ; of second declen., labial and guttural, 44 ; dental and vowel, 45 ; in ν and ντ, 46 ; neuter, 46.  
*Substantive Nouns*, first declen., Paradigm of, 16.  
*Subjunctive* of εἰμί, 13, 15 ; λύω, 28 ; λύομαι, 56.  
*Superlative Terminations*, 49.  
*Syllables*, long and short, 49.  
*Syncopated Nouns*, 46.  
*Synonyms*, chapter on, see end of volume, page 101.

*Table of primary and derivative signification of preps.*, 37.

„ terminations of derivative nouns, 48.

„ the verb in all voices, 51, 52.

„ „ „ „ moods and tenses, 54.

*Tenses*, 24; analysis of, 24; force of imperat., 27; Cognate in act. voice, 35; second, 33, 53; paradigm of second, 53; rules for formation of second, 53; principal of verbs in  $-\mu$ , 62.

*Terminations of Positive and Superlative*; 49; of active voice, normal forms of, 24; ditto, M. and P., 54; force of  $-\tau\eta\varsigma$ , 41.

$-\tau\eta\varsigma$ , Force of, as a termination, 41.

*Third Declension*, so-called, 43.

*ris*, interrogative and indefinite, 43.

*Verb*, The, 24; pure contract., 29; genealogical table of, 51; table of principal parts, 52; table of terminations in all voices, moods, and tenses, 54.

*Verbs*, Pure contract., M. and P., 60; defective, 61; deponent, 57, 62: in  $-\mu$ , principal tenses of, 62; paradigm of A, 63; M. and P., 64.

*Verbal Noun*, 24; adjective, 42, 57.

*Voices*, 24; P. and M., 54; voice act., table of cognate tenses in, 35.

*Vowels*, 2; contractions of, 4; stems, second declen., 45; re-duplication of vowel stems, 30.

*Words*, Order of in translating, 15.

# LESSONS IN THE GREEK OF THE NEW TESTAMENT.

## LESSON I.—*The Alphabet.*

A	α	Alpha	a	
B	β, or ϐ	Beta	b	
Γ	γ, or γ̄	Gamma	g	Always hard, as in <i>go</i> , <i>nag</i> .
Δ	δ	Delta	d	
E	ε	Epsilon	ē	Short, as in <i>mēt</i> .
Z	ζ, or ζ̄	Zeta	z	Like <i>ds</i> , as in <i>beds</i> (Ital. <i>mezzo</i> ).
H	η	Eta	ē	Long (or <i>ee</i> ), as in <i>meet</i> .
Θ	θ, or θ̄	Thēta	th	
I	ι	Iōta	i	
K	κ	Kappa	k	
Λ	λ	Lambda	l	
M	μ	Mu	m	
N	ν	Nu	n	
Ξ	ξ	Xi	x	
O	ο	Omīcron	ō	Short, as in <i>dōt</i> .
Π	π, or π̄	Pi	p	
P	ρ, or ϱ	Rho	r	
Σ	σ, final σ̄	Sigma	s	
T	τ, or τ̄	Tau	t	
Υ	υ	Upsilon	ū	
Φ	φ, or φ̄	Phi	ph	Like <i>f</i> in <i>fill</i> , <i>leaf</i> .
X	χ	Chi	ch	Hard, as in <i>chemist</i> (Scotch <i>loch</i> ).
Ψ	ψ	Psi	ps	As in <i>tops</i> .
Ω	ω	Omēga	ō	Long, as in <i>bōne</i> , <i>stōne</i> .

The student had now better turn to one of the Greek exercises which follow, and spell each word first in Greek, and afterwards naming the English equivalents.

6. Before  $\mu$ , a labial becomes  $\mu$ , a guttural  $\gamma$ , and a dental  $\sigma$ : thus, *τέτριβμαι* becomes *τέτριμμαι*; *βέβρεχμαι*, *βέβρεγμαι*; *πέπειθμαι*, *πέπεισμαι*.
7. When two dentals come together the former often changes into  $\sigma$ .
8. The letter  $\nu$  can stand only before dentals; before labials it becomes  $\mu$ ; before a liquid, assimilation takes place; so that before  $\lambda$  it becomes  $\lambda$ ; before  $\rho$  it becomes  $\rho$ , etc. Before gutturals  $\nu$  is converted into  $\gamma$ , but observe that whenever  $\gamma$  is found before another  $\gamma$ , or either of the other gutturals, it is always *pronounced* like  $\nu$ ; thus, *ἄγγελος* is pronounced *angelos*.<sup>1</sup>

## LESSON IV.—*Contraction.*

### TABLE OF VOWEL CONTRACTIONS.

Two vowels, or a vowel and a diphthong, occurring together in different syllables, are often contracted into one, according to the following Table:—

$\alpha$	$\alpha, \epsilon, \text{ or } \eta$	} becomes $\hat{\alpha}$	$\alpha$	$\alpha\iota, \epsilon\iota, \text{ or } \eta$	} becomes $\hat{\alpha}, \hat{\epsilon}$
$\epsilon$	$\alpha$		$\epsilon$	$\alpha\iota, \text{ or } \eta$	
$\epsilon$	$\alpha, \text{ or } \eta$	,, $\hat{\eta}$	$\alpha$	$\omicron\iota, \text{ or } \varphi$	,, $\hat{\epsilon}$
$\alpha$	$\omicron, \omega, \text{ or } \omicron\upsilon$		$\alpha$	$\varphi$	
$\epsilon$	$\omega$	,, $\hat{\omega}$	$\omicron$	$\alpha\iota, \text{ or } \varphi$	,, $\hat{\epsilon}$
$\omicron$	$\alpha, \eta, \text{ or } \omega$		$\omicron$	$\omicron\iota$	
$\epsilon$	$\omicron\upsilon$	,, $\hat{\omicron\upsilon}$	$\epsilon$	$\epsilon\iota, \eta, \text{ or } \omicron\iota$	,, $\hat{\omicron\iota}^2$
$\omicron$	$\epsilon, \omicron, \text{ or } \omicron\upsilon$		$\omicron$		

In this Table the attentive student will notice the following general points:—

1.  $\alpha$  in combination with any  $\omicron$  sound becomes  $\omega$ .
- $\alpha$  in combination with any other vowel sound becomes  $\alpha$ .

<sup>1</sup> Practical Guide to Greek Testament. S. Bagster and Sons.

<sup>2</sup> Or  $\omicron\upsilon$ , when the  $\epsilon\iota$  is the contraction of  $\epsilon\epsilon$ , as in the infinitive of verbs contract in  $\omicron$ .

2.  $\epsilon$  in combination with a long vowel or a diphthong is dropped.

$\epsilon$  in combination with a short vowel becomes a corresponding diphthong.

3. Any combination of  $o$  or  $\omega$  with  $a$  or  $\eta$  always becomes  $\omega$ .

Any combination of  $o$  with  $\epsilon$  or  $o$  becomes  $ou$ .

$o$  is dropped before  $oi$  or  $ou$ .

In contracting a syllable in which  $\iota$  occurs in combination with a diphthong, first subject the diphthong to the above rules of contraction, and where practicable the  $\iota$  is then to be *subscript*, or written beneath. Thus, in  $\epsilon\alpha\iota$ , the  $\epsilon\alpha$  becomes  $\eta$ , and the  $\iota$  is added, thus,  $\eta$ .

Should  $\sigma$  occur between two short vowels, it is generally dropped, and the vowels contracted according to rule.

## LESSON V.—*Accents and Punctuation.*

The chief use of Accents is to mark the syllable on which the stress of voice is to be laid in pronunciation. They are not necessary to a study of Greek, and accordingly only a very brief explanation of them is here given.

The accents are three: viz., the *Acute*, as on  $\kappa\alpha\lambda\acute{\eta}$ ; the *Grave*, as on  $\tau\iota\nu\grave{o}s$ ; and the *Circumflex*, as on  $\delta\sigma\tau\omicron\upsilon\nu$ .

The *ACUTE* is placed on one of the last three syllables of a word; if the last syllable be short, the acute *may* stand on the *antepenult*, as  $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ ; if the last syllable be long, the acute must be on the last, or last but one (*penult*), as  $\acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omicron\nu$ .<sup>1</sup>

The *GRAVE* is considered to be on every syllable not otherwise accented, but it is *never written* except on the last syllable, and then only when no punctuation-mark

<sup>1</sup> The terminations  $oi$  and  $ai$  (except in opt.), are esteemed short. For long and short syllables, see Lesson XLIX.



follows. Thus we write *καί, ράς, ψυχάς*, with an acute on the last syllable, but combined into a sentence we write, *καὶ τὰς ψυχὰς εἶδον*.

The CIRCUMFLEX is the union of an acute with a grave accent. Thus *ἔα*, when contracted, becomes *ῆ*, or commonly *ῆ̃*; hence this accent is usually found over contracted syllables. It can stand only on one of the last two syllables; and on the penult, only if the final syllable be short. Thus we write, *δῶρον, παῖδες*; but if the final syllable of such a word be lengthened this circumflex is changed into an acute: hence *παῖδες* becomes *παῖδων*, and *σῶκον, σέκου*.

#### IN THE INFLEXIONS OF NOUNS

The position of the accent in the nom. sing. must be learned by practice, or from a *Lexicon*; but when this is known the accent of the oblique cases is easily placed by attention to the following rules:—

- (a) The accent remains throughout the oblique cases on the same syllable on which it stands in the nom., so long as the quantity of the final syllable permits, as *τιμή, τιμῇ*; *ἴστος, ἴστω*.

*Except*—Genitives and datives of the 2nd decl. (as arranged in this work), take the accent on the inflexion, *θήρ, θηρός, θηρῶν, θηροί*; but acc. *θήρα*, nom. plur. *θήρες*. So also syncopated nouns (see Lesson XLVI.), as *μήτηρ, μητρός* (not *μητρος*), *θυγάτηρ, θυγατρὸς*.

- (b) All genitive and dative inflexions, when long, are accented with the circumflex; as *ἀγορά, ἀγορᾶς, ἀγορῇ*; *τιμαί, τιμῶν, τιμαῖς*; the other cases take the acute.
- (c) The gen. plur. of nouns in *α, η, ας, or ης*, 1st decl., is always circumflexed on the last syllable.

#### THE ACCENT OF VERBS

Stands as far back as the quantity of the final syllable permits.

*Exceptions.*

## ACTIVE.

1 aor. infin. on penult, λῦσαι  
 2 aor. infin. on final, λιπεῖν  
 2 aor. part. on final, λιπών  
 Perf. infin. on penult, λελυκέναι

## MIDDLE.

2 aor. imperat. on final, λιποῦ  
 2 aor. infin. on penult, λιπέσθαι

## PASSIVE.

Perf. infin. on penult, λελύσθαι  
 Perf. part. on penult, λελυμένος.

## PROCLITICS.

Certain small words which throw their accent on to the following word, if connected with it; as, οὐ, εἰ, ὥς, ἔρ, εἰς, ἐκ, ὅ, ἧ, οἱ, αἱ; as ἐν μάχῃ, εἰς μάχην.

## ENCLITICS.

Certain small, unemphatic words, which throw their accent *back* on to the preceding word, if connected in meaning; as, δούλος τις, βασιλεὺς ἐστι. After a penultimate acute, dissyllabic enclitics retain their accent.

There are four marks of Punctuation.

The Comma (,) and the Period (.) are as in English.

The Colon (:) is a point above the line.

The note of Interrogation (;) like our semicolon.

## EXERCISE ON ACCENTUATION.

NOTE.—The first twelve exercises (to Lesson XVIII.) have been left unaccented, in order that the student may add the accents himself. When he is sure he has them correct, he can insert them in the book.

## LESSON VI.

## MASCULINE.

καλ-ός

κακ-ός

λύκ-ος wolf

ὄν-ος ass

## FEMININE.

καλ-ή

κακ-ή

φων-ή voice

γ-ῆ earth

## NEUTER.

καλ-όν

κακ-όν

δένδρ-ον

φρύγαν-ον

good, beautiful

bad, wicked

tree

dry twig, branch

There is no indefinite article in Greek, but where the definite is not expressed, the indefinite may be supplied in rendering Greek into English.

Λυκος κακος. Καλη φωνη. Δενδρον κακον. Γη κακη. Ονος κακος. Φρυγανον καλον. Γη καλη. Φωνη κακη. Δενδρον καλον. Ονος καλος.

## LESSON VII.

Sometimes the Feminine ends in α, not η; as:—

μικρ-ός	μικρ-ά	μικρ-όν	<i>small</i>
παλαι-ός	παλαι-ά	παλαι-όν	<i>old</i>
θρόν-ος <i>seat</i>	θύρ-α <i>door</i>	τέκν-ον <i>child</i>	
οἶκ-ος <sup>1</sup> <i>house</i>	κιθάρ-α { <i>harp, or lyre</i>	ὠ-όν <i>egg</i>	

Παλαιος θρονος. Μικρα κιθαρα. Ον μικρον. Θυρα παλαια. Οικος μικρος. Θυρα μικρα. Θρονος μικρος. Οικος παλαιος. Κιθαρα παλαια. Τεκνον μικρον.

Any feminines in α may be joined with those in η; as:—

Φωνη μικρα. Θυρα καλη. Κιθαρα καλη. Θρονος καλος. Οικος κακος. Ον καλον. Τεκνον καλον. Δενδρον παλαιον. Φρυγανον μικρον. Γη μικρα. Οικος καλος.

## LESSON VIII.

ὁ	ἡ	τό <i>the</i>
πιστ-ός	πιστ-ή	πιστ-όν <i>faithful, true</i>
δοῦλ-ος <i>slave</i>	νύμφ-η <i>bride, nymph</i>	βιβλί-ον <i>book, roll</i>
κύρι-ος <i>master</i>	δίκ-η <i>justice</i>	δῶρ-ον <i>gift</i>

<sup>1</sup> Also οἰκία.

Ὁ δουλος πιστος. Ἡ καλη φωνη. Ἡ δικη πιστη. Το  
 3λιον μικρον. Ὁ πιστος κυριος. Ἡ γη καλη. Ἡ φωνη  
 7τη. Ἡ θυρα παλαια. Το φρυγανον καλον. Ἡ κιθαρα καλη.  
 ωον καλον. Ὁ ονος πιστος. Ὁ λυκος μικρος. Καλον  
 3λιον. Ἡ νυμφη καλη. Τεκνον πιστον. Ὁ δουλος κακος.  
 δωρον καλον. Δικη πιστη. Ἡ θυρα μικρα. Ἡ νυμφη  
 7τη. Μικρον δωρον.

## LESSON IX.

The Verb *To Be*. Present Tense. Indicative Mood.

1g. 1	εἰμί	(I) am	Plur.	ἐσμέν	(we) are
2	εἶς, or εἷ	(thou) art		ἐστέ	(you) are
3	ἐστί	(he, she, it) is		εἰσὶ	(they) are

Before a vowel the 3rd persons are written ἐστὶν and εἰσὶν,  
 1 all this tense is enclitic, except sing. 2.

ἐγώ	I	τις	a certain, some one.
σύ	thou	τίς; τί;	who? what? why?
οὐ	not, οὐκ	before a vowel.	

Δουλος εἰμι. Κυριος εἰς. Πιστος ἐστι. Τι εσμεν; Τις εἰ  
 ; Εγω κυριος εἰμι. Σὺ δουλος εἰς. Τι καλον ἐστι; Το  
 υγανον κακον ἐστι. Δουλος τις ἐστι κακος. Τις δικη ἐστι  
 7τη; Ἡ θυρα ἐστι μικρα; Τις πιστος ἐστι; Ουκ εἰσι. Τι  
 ἢ γη; Μικρος ουκ εἰμι. Ουκ εἰ συ τεκνον; Τι ἐστε;  
 νυμφη καλη ἐστι.

## LESSON X.

The Verb *To Be*. Imperfect or Aorist, Indicative.

1g. 1	ἦν	(I) was	Plur.	ἦμεν	(we) were
2	ἦς	(thou) wast		ἦτε	(you) were
3	ἦν	(he, &c.) was		ἦσαν	(they) were
	ποῦ;	where?		ἐκεῖ,	there.
	καί,	and.		ἔδε,	here.
				ἰδού,	behold! here (am, is, are).

There is no indefinite article in Greek, but where the definite is not expressed, the indefinite may be supplied in rendering Greek into English.

Λυκος κακος. Καλη φωνη. Δενδρον κακον. Γη κακη. Ονος κακος. Φρυγανον καλον. Γη καλη. Φωνη κακη. Δενδρον καλον. Ονος καλος.

## LESSON VII.

Sometimes the Feminine ends in *a*, not *η*; as :—

μικρ-ός	μικρ-ά	μικρ-όν	<i>small</i>
παλαι-ός	παλαι-ά	παλαι-όν	<i>old</i>
θρόν-ος <i>seat</i>	θύρ-α <i>door</i>	τέκν-ον	<i>child</i>
οἶκ-ος <sup>1</sup> <i>house</i>	κιθάρ-α { <i>harp, or</i> <i>lyre</i>	ᾠ-όν	<i>egg</i>

Παλαιος θρονος. Μικρα κιθαρα. Ων μικρον. Θυρα παλαια. Οικος μικρος. Θυρα μικρα. Θρονος μικρος. Οικος παλαιος. Κιθαρα παλαια. Τεκνον μικρον.

Any feminines in *a* may be joined with those in *η*; as :—

Φωνη μικρα. Θυρα καλη. Κιθαρα καλη. Θρονος καλος. Οικος κακος. Ων καλον. Τεκνον καλον. Δενδρον παλαιον. Φρυγανον μικρον. Γη μικρα. Οικος καλος.

## LESSON VIII.

δ	ῆ	τό <i>the</i>
πιστ-ός	πιστ-ῆ	πιστ-όν <i>faithful, true</i>
δοῦλ-ος <i>slave</i>	νύμφ-ῆ <i>bride, nymph</i>	βιβλί-ον <i>book, roll</i>
κύρι-ος <i>master</i>	δίκ-η <i>justice</i>	δῶρ-ον <i>gift</i>

<sup>1</sup> Also οἰκία.

δίκαι-ος	δικαί-α	δίκαι-ον	<i>just, righteous</i>
ῥυμ-ος <i>hymn</i>	καρδί-α	ξύλ-ον	<i>wood, tree</i>
νόμ-ος <i>law</i>	ῥα	κηρί-ον	<i>honey-comb</i>
βί-ος { <i>life, goods,</i> <i>means of</i>	ψυχ-ή { <i>life,</i> <i>soul,</i>	θηρί-ον	<i>wild beast</i>
living	breath	λάχαν-ον	<i>a plant</i>

Ὑμνος ἅγιος. Καρδια καινη. Ὁ βίος οὐκ ἐστὶ μακρός. Ὡδε ἐστὶ βιβλίον. Το βιβλίον ἐστὶν ἅγιον. Ὁ νόμος ἐστὶν ἅγιος καὶ δίκαιος καὶ αγαθός. Τί ἐστὶν ἡ ψυχή; Ὁ λύκος θηρίον κακόν ἐστι. Ὡδε ἐστὶ κηρίον καλόν. Ἡ ῥα οὐκ ἦν μακρά. Ὁ οἶκος μακρός ἐστι. Γῆ ἅγια. Ἄγιος καὶ δίκαιος ἐστὶν ὁ κύριος. Τίς ῥα ἐστὶ; Δίκαιος ἐσομαι. Πού ἐστιν ἡ δική; Το ξύλον ἐστὶ λευκόν. Ἰσθὶ δίκαιος καὶ καλὸς ἐσθ. Κακὸς ἐστω, σὺ ἴδου πιστός εἰς. Ὡδε ἐστέ καὶ ἐκεῖ ἐστώσαν.

## LESSON XIII.

The Verb *To Be*. Present, Subjunctive.

Sing. 1	ὦ	<i>I may be</i>	Plur. ὦμεν	<i>we may be</i>
2	ῆς	<i>thou mayest be</i>	ῆτε	<i>you may be</i>
3	ῆ	<i>he may be</i>	ᾶσι (ν)	<i>they may be</i>

λαμπρ-ός	λαμπρ-ά	λαμπρ-όν	<i>bright, splendid</i>
σοφ-ός	σοφ-ή	σοφ-όν	<i>wise, shrewd</i>
λύχν-ος	λυχνί-α	ἱμάτι-ον	
<i>light, lamp</i>	<i>lamp-stand</i>	<i>dress, outer garment</i>	
ἡλι-ος <i>sun</i>	σελήν-η <i>moon</i>	ἄστρ-ον <i>star</i>	
ὥς <i>as, how</i>	ἀλλά <i>but (before a vowel, ἀλλ')</i>		
ὅτι <i>because, that</i>	μή <i>not, with subjunctive</i>		

Ὡς καλὸς ἐστὶν ὁ ἥλιος! Ἡ σεληνὴ λαμπρά ἐστὶ καὶ καλή. Ἡ λυχνία οὐ λευκή ἀλλὰ λαμπρά ἐστὶ. Ὡδε λυχνὸς λαμπρός. Ὁ καινὸς οἶκος κακὸς ἐστὶ. Τί ἐργον ἐστὶ λαμπρόν; Ὡς λαμπρόν ἀστρον! Ὡδε λυχνὸς καὶ λυχνία. Πού ἐστιν ἡ σεληνὴ ἡ καλή; Το ἱμάτιον ἦν λαμπρόν ὥς ὁ ἥλιος. Ὡδε ὡμεν ἀλλ' ἐκεῖ μὴ ἦτε. Σοφὸς ἦ ἀλλὰ πιστός οὐκ ἐστὶ. Ὡς μικρόν τέκνον! Ἐκεῖ ἦσαν ἀλλ' ὧδε ἐσονται.

Εγώ εἰμι ἡ θύρα. Που ἦν ὁ δούλος; Οὐκ ἦσαν ὧδε. Τίς ἐκεῖ ἐστι; Εγώ ὧδε εἰμι. Που εἰς; Ἴδου ἐγώ. Που ἦσαν; Ὡδε ἐσμεν. Τί ὧδε ἐστὲ; Ἐκεῖ οὐκ ἦτε. Που ἐστὶ τὸ βιβλίον; Τί βιβλίον ἐστὶ; Ἡ θύρα ἦν μικρά. Τὸ βιβλίον μικρὸν ἐστὶ δωρὸν. Φρυγανὸν καὶ δεινδρὸν. Ὁ κύριος καὶ ὁ δούλος. Που ἐστὶν ἡ νύμφη; Ἐκεῖ ἐστὶ. Τίς οὐκ ἐστὶν ὧδε; Ἴδου ὁ οἶκος, πού ἐστιν ἡ θύρα;

## LESSON XI.

The Verb *To Be*. Future, Indicative.

Sing. 1	ἔσομαι	<i>I shall be</i>	Plur.	ἔσόμεθα	<i>we shall be</i>
2	ἔσῃ	<i>thou wilt be</i>		ἔσεσθε	<i>you will be</i>
3	ἔσται	<i>he will be</i>		ἔσονται	<i>they will be</i>

καὶν-ός	καὶν-ή	καὶν-όν	<i>new</i>
λευκ-ός	λευκ-ή	λευκ-όν	<i>white</i>
ἄρτ-ος	στολ-ή	ἀρνί-ον	<i>bread robe, dress lamb</i>
οἶν-ος	κώμ-η	ἔργ-ον	<i>wine village work</i>

Ὁ οἶκος καὶνός. Στολή λευκή καὶ καλή. Ἀρνίον λευκόν. Που ἐστὶν ὁ οἶνος; Ὁ ἄρτος ἦν λευκός. Ὡδε οἶνος λευκός. Ὁ λύκος οὐκ ἐστὶ λευκός. Ὁ δούλος ἐστὶ πιστός. Τὸ ἔργον ἦν κακόν. Πιστός ἐσομαι. Ὁ λύκος καὶ τὸ ἀρνίον. Ὡδε ἐσόμεθα. Ἐκεῖ ἐσονται. Τί ἐσεσθε; Τίς κώμη ἦν μικρά; Ὁ δούλος οὐκ ἦν λευκός. Εἰμι καὶ ἦν καὶ ἐσομαι.

## LESSON XII.

The Verb *To Be*. Imperative.

Sing. 2	ἴσθι	<i>be thou</i>	Pl.	ἔστε	<i>be ye</i>
3	ἔστω, or ἦτω	<i>let him be</i>		ἔστωσαν	<i>let them be</i>
ἀγαθ-ός	ἀγαθ-ή		ἀγαθ-όν	<i>good, brave</i>	
ἅγι-ος	ἅγι-α		ἅγι-ον	<i>holy, pure</i>	
μακρ-ός	μακρ-ά		μακρ-όν	<i>long, distant</i>	

δίκαι-ος	δικαί-α	δίκαι-ον	<i>just, righteous</i>
ῥυμ-ος <i>hymn</i>	καρδί-α <i>heart</i>	ξύλ-ον <i>wood, tree</i>	
νόμ-ος <i>law</i>	ῥα <i>hour</i>	κηρί-ον <i>honey-comb</i>	
βί-ος { <i>life, goods,</i> <i>means of</i>	ψυχ-ή { <i>life,</i> <i>soul,</i>	θηρί-ον <i>wild beast</i>	
<i>living</i>	<i>breath</i>	λάχαν-ον <i>a plant</i>	

Ὑμνος ἅγιος. Καρδια καινη. Ὁ βίος οὐκ ἐστὶ μακρός. Ὡδε ἐστὶ βιβλίον. Το βιβλίον ἐστὶν ἅγιον. Ὁ νόμος ἐστὶν ἅγιος καὶ δίκαιος καὶ ἀγαθος. Τί ἐστὶν ἡ ψυχή; Ὁ λύκος θηρίον κακόν ἐστι. Ὡδε ἐστὶ κηρίον καλόν. Ἡ ῥα οὐκ ἦν μακρά. Ὁ οἶκος μακρός ἐστι. Γῆ ἅγια. Ἀγιος καὶ δίκαιος ἐστὶν ὁ κύριος. Τίς ῥα ἐστὶ; Δίκαιος ἐσομαι. Που ἐστὶν ἡ δική; Το ξύλον ἐστὶ λευκόν. Ἰσθὶ δίκαιος καὶ καλὸς ἐστὶ. Κακὸς ἐστω, σὺ ἴδου πιστὸς εἰς. Ὡδε ἐστὲ καὶ ἐκεῖ ἐστώσαν.

## LESSON XIII.

The Verb *To Be*. Present, Subjunctive.

Sing. 1 ὦ	<i>I may be</i>	Plur. ὦμεν	<i>we may be</i>
2 ᾗς	<i>thou mayest be</i>	ᾗτε	<i>you may be</i>
3 ᾗ	<i>he may be</i>	ᾧσι (ν)	<i>they may be</i>

λαμπρ-ός	λαμπρ-ά	λαμπρ-όν	<i>bright, splendid</i>
σοφ-ός	σοφ-ή	σοφ-όν	<i>wise, shrewd</i>
λύχν-ος	λυχνί-α	ἱμάτι-ον	
<i>light, lamp</i>	<i>lamp-stand</i>	<i>dress, outer garment</i>	
ἡλι-ος <i>sun</i>	σελήν-η <i>moon</i>	ἄστρ-ον <i>star</i>	
ὥς <i>as, how</i>	ἀλλά <i>but</i> (before a vowel, ἀλλ')		
ὅτι <i>because, that</i>	μή <i>not, with subjunctive</i>		

Ὡς καλὸς ἐστὶν ὁ ἥλιος! Ἡ σεληνὴ λαμπρά ἐστὶ καὶ καλή. Ἡ λυχνία οὐ λευκή ἀλλὰ λαμπρά ἐστὶ. Ὡδε λυχνὸς λαμπρός. Ὁ καινὸς οἶκος κακὸς ἐστὶ. Τί ἐργὸν ἐστὶ λαμπρόν; Ὡς λαμπρόν ἀστρον! Ὡδε λυχνὸς καὶ λυχνία. Που ἐστὶν ἡ σεληνὴ ἡ καλή; Το ἱμάτιον ἦν λαμπρόν ὥς ὁ ἥλιος. Ὡδε ὠμεν ἀλλ' ἐκεῖ μὴ ᾗτε. Σοφὸς ἦ ἀλλὰ πιστὸς οὐκ ἐστὶ. Ὡς μικρόν τέκνον! Ἐκεῖ ᾗσαν ἀλλ' ὥδε ἐσονται.



## LESSON XIV.

The Article. *Singular.*

	MASC.	NEUT.	FEM.	
Nom. case	ὁ	τό	ἡ	} <i>the</i>
Acc. case	τόν	τό	τήν	
Gen. case		τοῦ	τῆς	} <i>of the</i>
Dat. case		τῷ	τῇ	

*Plural*

	MASC.	NEUT.	FEM.	
Nom. case	οἱ	τά	αἱ	} <i>the</i>
Acc. case	τούς	τά	ταῖς	
Gen. case		τῶν	τῶν	} <i>of the</i>
Dat. case		τοῖς	ταῖς	

The student is requested to notice :—

1. That the neut. form is like the masc. except in the nom. and acc., which are always alike in the neut., and in the plur. always end in *a*.
2. That while *o* is characteristic of the masc. and neut., it is replaced in the fem. by *η* or *a*.
3. That the gen. plur. always ends in *ων*.
4. That the dat. always has an *ι*, which in the sing. is *subscript*.
5. The declension of the art. will serve as a model for that of many nouns, both subst. and adj. ; it should therefore be completely mastered.
6. There is a dual number in Greek (two only), but as it does not occur in the New Testament we shall not notice it.

μωρ-ός	μωρ-ά	μωρ-όν	<i>foolish</i>
ισχυρ-ός	ισχυρ-ά	ισχυρ-όν	<i>strong, robust</i>
Θε-ός <i>God</i>	σοφί-α	ζῷ-ον	<i>animal, creature</i>
διάβολ-ος	ὀργ-ή	ὄπλ-ον	<i>weapon</i>
<i>slanderer</i>	μέν	δέ	<i>but, and</i>
<i>Devil</i>	indeed		

The words *μέν, δέ*, are simply particles placed in the two members of a sentence where a *contrast* is desired, and are often untranslatable; and even where we render the second particle *δέ* as *but*, it is often best to omit rendering *μέν* by any definite word in English. These particles are united to the art., as:—

*ὁ μὲν the one*  
*οἱ μὲν some*

*ὁ δέ the other*  
*οἱ δέ others*

### The Verb *To Be*. Infinitive.

Present εἶναι *To be*

Future ἔσεσθαι *To be about to be*

‘Ὁ Θεὸς ἀγαθὸς ἐστὶ καὶ δίκαιος. Τίς ἐστὶν ἰσχυρὸς ὡς ὁ Θεός; Τίς ἐστὶν ὁ Θεός; ‘Ὁ Κύριος ἐστὶν ὁ Θεός. Ἡ φωνὴ ἐστὶν ἰσχυρά. Ἡ σοφία ἐστὶν ἀγαθή. ‘Ὁ διαβολὸς ἐστὶν ἰσχυρὸς καὶ κακός. Τὸ βιβλίον καλὸν μὲν ἦ, οὐ δὲ ἀγαθὸν ἐστὶ. Ἐγὼ ζῶν εἰμι. ‘Ὁ λύκος ἅγιος ἐστὶ ὡς ἀρνίον ἐστὶν. Ἡ μὲν δίκη ἀγαθή ἐστὶν, ἡ δὲ ὀργὴ οὐ. ‘Ὀπλὸν μικρὸν καὶ ἰσχυρόν. Τὶ κακὸν ἐστὶν ὡς ἡ ὀργή; Που ἐστὶν ἡ σοφία; Ὡδὲ ἡ σοφία ἐστὶ. ‘Ὀπλὸν ἀγαθὸν ἐστὶν ἡ σοφία. Καλὸν ἐστὶν ὧδε εἶναι.

## LESSON XV.

### The Verb *To Be*. Imperfect Subjunctive.<sup>1</sup>

Sing. 1 εἶην	<i>I might be</i>	Plur. εἶημεν	<i>we might be</i>
2 εἶης	<i>thou mightest be</i>	εἶητε	<i>ye might be</i>
3 εἶη	<i>he might be</i>	εἶησαν	<i>they might be</i>

### Participles.

Present ὢν, οὔσα, ὄν, *being*.

Future ἐσόμενος, ἐσομένη, ἐσόμενον, *about to be*.

<sup>1</sup> Present Optative. See Lessons XXIV, XXVIII, etc.

## LESSON XIV.

The Article. *Singular.*

	MASC.		NEUT.		FEM.	
Nom. case	ὁ	}	τό	{	ἡ,	}
Acc. case	τόν	}		{	τήν,	}
Gen. case			τοῦ		τῆς,	of the
Dat. case			τῷ		τῇ,	to the

*Plural.*

Nom. case	οἱ	}	τά	{	αἱ,	}
Acc. case	τούς	}		{	τάς,	}
Gen. case			τῶν,			of the
Dat. case			τοῖς		ταῖς,	to the

The student is requested to notice :—

1. That the neut. form is like the masc. except in the nom. and acc., which are always alike in the neut., and in the plur. always end in *a*.
2. That while *o* is characteristic of the masc. and neut., it is replaced in the fem. by *η* or *a*.
3. That the gen. plur. always ends in *ων*.
4. That the dat. always has an *ι*, which in the sing. is *subscript*.
5. The declension of the art. will serve as a model for that of many nouns, both subst. and adj. ; it should therefore be completely mastered.
6. There is a dual number in Greek (two only), but as it does not occur in the New Testament we shall not notice it.

μωρ-ός	μωρ-ά	μωρ-όν	foolish
ισχυρ-ός	ισχυρ-ά	ισχυρ-όν	strong, robust
Θε-ός	σοφί-α	ζῷ-ον	animal, creature
God	σοφί-α	ὄπλ-ον	weapon
διάβολ-ος	ὀργ-ή	δέν	indeed
slanderer	ὀργ-ή	δέ	but, and
Devil	μήν		

The words μέν, δέ, are simply particles placed in the two members of a sentence where a *contrast* is desired, and are often untranslatable; and even where we render the second particle δέ as *but*, it is often best to omit rendering μέν by any definite word in English. These particles are united to the art., as:—

ὁ μέν *the one*  
οἱ μέν *some*

ὁ δέ *the other*  
οἱ δέ *others*

### The Verb *To Be*. Infinitive.

Present εἶναι *To be*

Future ἔσεσθαι *To be about to be*

Ὁ Θεὸς ἀγαθὸς ἐστὶ καὶ δίκαιος. Τίς ἐστὶν ἰσχυρὸς ὡς ὁ Θεός; Τίς ἐστὶν ὁ Θεός; Ὁ Κυρίως ἐστὶν ὁ Θεός. Ἡ φωνὴ ἐστὶν ἰσχυρά. Ἡ σοφία ἐστὶν ἀγαθή. Ὁ διαβολὸς ἐστὶν ἰσχυρὸς καὶ κακός. Τὸ βιβλίον καλὸν μὲν ἦ, οὐ δὲ ἀγαθὸν ἐστὶ. Ἐγὼ ζῶν εἰμι. Ὁ λύκος ἅγιος ἐστὶ ὡς ἀρνίον ἐστὶν. Ἡ μὲν δίκη ἀγαθή ἐστὶν, ἡ δὲ ὀργὴ οὐ. Ὅπλον μικρὸν καὶ ἰσχυρὸν. Τὶ κακὸν ἐστὶν ὡς ἡ ὀργή; Που ἐστὶν ἡ σοφία; Ὡδε ἡ σοφία ἐστὶ. Ὅπλον ἀγαθὸν ἐστὶν ἡ σοφία. Καλὸν ἐστὶν ὥδε εἶναι.

## LESSON XV.

### The Verb *To Be*. Imperfect Subjunctive.<sup>1</sup>

Sing. 1	εἶην	<i>I might be</i>	Plur.	εἶημεν	<i>we might be</i>
2	εἶης	<i>thou mightest be</i>		εἶητε	<i>ye might be</i>
3	εἶη	<i>he might be</i>		εἶσαν	<i>they might be</i>

### Participles.

Present ὄν, οὔσα, ὄν, *being*.

Future ἐσόμενος, ἐσομένη, ἐσόμενον, *about to be*.

<sup>1</sup> Present Optative. See Lessons XXIV, XXVIII, etc.

ἔχ-αι	(he, she, it) has	ἔχ-ουσι	they have
δώ-σ-αι	(he, she, it) will give	δώ-σ-ουσι	they will give

In rendering a Greek sentence into English, first seek the nom. case, i.e., the subject of the sentence. If this be not expressed either as a pron. or a noun, the student must supply it, by putting the proper pron. to the verb of the sentence which is required by its termination. Having found the nom. and the verb, next seek the object of the verb, if there be one, which will *generally* be a noun or pron. in the acc. case; though a few verbs require the dat., and some others take a double object, one *direct* (acc.), the other *indirect* (dat.)

## EXAMPLE.

Ὁ κύριος τῇ νύμφῃ δῶρον δώσει.

Nom. Ὁ κύριος, *The master*

Verb. δώσει, *will give*

Acc. or Direct Object, δῶρον, *a gift*

Dat. or Indirect Object, τῇ νύμφῃ, *to the bride*

*The master will give a gift to the bride.*

## The Genitive Case.

τό τοῦ παιδίου βιβλίον } points out his *book*, as distinguished  
*The of the child book* } from his pen or something else.

τό βιβλίον τοῦ παιδίου } implies that it is the *child's* book,  
*The book of the child* } and not the man's, or someone else's.

## LESSON XVI.

## First Declension of Nouns Substantive.

*Singular.*

	MASC.		FEM.		NEUT.
Nom.	ἵππ-ος	} horse	τιμ-ή	} honour	ἔργ-ον, work
Acc.	-ον		-ήν		

Gen.	ἵππ-ου	of a horse	τιμ-ῆς	of honour	ἔργ-ου	of a work
Dat.	-ῳ	to, or, with	-ῇ	to, or, with	-ῳ	to, or, with
Voc. <sup>1</sup>	-ε	O!				

*Plural.*

Nom.	ἵππ-οι	} horses	τιμ-αί	} honours	ἔργ-α	works
Acc.	-ους		-αίς			
Gen.	-ων	of	-ῶν	of	-ων	of
Dat.	-οις	to	-αῖς	to	-οις	to

*Feminine in α, Singular.*

as and α become ης and η when any other consonant than ρ precedes.	{	Nom. ἀγορ-ά	} market place	{	The Plural does not vary from the above form.
		Acc. -άν			
		Gen. -άς, or, ῆς of			
		Dat. -ᾷ, or, ῇ to			

While all nouns in α and η are fem., there is a class in ας and ης, which are all masc. They are declined precisely like the fem. forms above, except that they take a gen. sing. in ου, like the masc. form. For example :—

Nom.	κρίτ-ῆς	} <i>a judge</i>	νεανί-ας	} <i>a young man</i>	Plural Termin. as above.	-αι
Acc.	-ήν		-αν			
Gen.	-οῦ	<i>of a</i>	-ου	<i>of a</i>		-ῶν
Dat.	-ῇ	<i>to a</i>	-ῃ	<i>to a</i>		-αῖς
Voc. <sup>2</sup>	-ά	<i>O!</i>	-α	<i>O!</i>		-αἱ

Ὁ κύριος ἐχει δουλὸν. Οἱ κύριοι δούλους ἐχουσι. Ἡ νυμφὴ λυραὺν ἐχει. Ἡ λυρα φωνὰς δώσει. Ἡ στολὴ τῆς νυμφῆς ἐστὶ λευκὴ. Αἱ νυμφαὶ λυραὺς ἐχουσι. Ὁ δούλος τῷ κυρίῳ τὸν οἶνον δώσει. Τίς βιβλίον ἐχει; Τοῖς δούλοις ὅπλα οὐ δώσουσι. Ἡ ὀργὴ τῶν δούλων κακὴ ἐστὶ. Ὁ νόμος τοῦ Θεοῦ δίκαιος ἐστὶ. Οἶνον οὐκ ἐχουσι. Τίς ἐστὶν ἀγαθὸς ὡς ὁ Θεός;

<sup>1</sup> The voc. is *always* like the nom. in these forms, with this one exception, that when the nom. ends in ας, the voc. ends in ε. So Latin 2nd decl. in us.

<sup>2</sup> The voc. in this variation of the 1st decl. always ends in α, and is the *pure stem* of the word.

## LESSON XVII.

ἀργ-ός	ἀργ-ή	ἀργ-όν	<i>inactive, idle</i>
αἰώνι-ος	αἰώνι-α	αἰώνι-ον	<i>eternal</i>
στεν-ός	στεν-ή	στεν-όν	<i>narrow, strait</i>
τέλει-ος	τελεί-α	τέλει-ον	<i>full-grown, perfect</i>
φανερ-ός	φανερ-ά	φανερ-όν	<i>evident, manifest</i>
ἄλλ-ος	κεφαλ-ή	κρίν-ον	<i>lily</i>
ἀσπασμ-ός	ζω-ή	πρόβάτ-ον	<i>sheep</i>
	<i>greeting</i>		
τελών-ης	δόξ-α	ἐρίφι-ον	<i>a little kid</i>
ὑπηρέτ-ης	ἀφθαρσί-α	κοράσι-ον	<i>a damsel</i>
	<i>servant</i>		
τράγ-ος	εἰρήν-η	λέντι-ον	<i>a towel</i>
ἐν ἡ	ἐπὶ οη, ὑρον (ἐφ' before a vowel asp.)	εἰς	<i>into, unto</i>
εἰς τοὺς αἰῶνας τῶν αἰώνων			<i>for ever and ever.</i>

εἶδ-ε (ν)	he saw	εἶδ-ον	they saw
φιλ-εῖ	he loves	φιλ-οῦσι	they love
ζητ-εῖ	he seeks	ζητ-οῦσι	they seek

Εἶδεν ἀλλους ἐν τῇ ἀγορᾷ ἀργους. Φιλοῦσι τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. Καὶ ἰδὼν ἵππος λευκός. Αἱ κεφαλαὶ τῶν ἵππων. Ἐφ' ἵπποις λευκοῖς. Ὅτι τιμὴν οὐκ ἔχει. Δοξάν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι. Δώσει ζωὴν αἰώνιον. Δοξά δὲ καὶ τιμὴ καὶ εἰρήνη (render δὲ in this case by *but*). Θεώ, τιμὴ καὶ δοξά εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. Τῷ ἀρνίῳ ἡ εὐλογία (*blessing*) καὶ ἡ τιμὴ καὶ ἡ δοξά. Ὅτι στενὴ ἡ πύλη (*gate*), εἰς τὴν ζωὴν. Ἔσσεσθε σὺν τελεῖοι. Ἐν τῷ φανερώ (Matt. vi. 4, 6, 18). Τα κρίνα τοῦ ἀγροῦ (ἀγρος, *a field*). Εἶδε τα πρόβατα ἐν τῷ ἀγρῷ. Οἱ τελῶναι ἐν ταῖς ἀγοραῖς εἰσι. Ὁ κριτὴς τὸ ὄπλον τῷ ὑπηρέτῃ δώσει. Ἡ ψυχὴ τοῦ μικροῦ κορασίου ἐστὼ ἁγία. Τα πρόβατα ἀπο (*from*) τῶν ἐριφῶν (*from ἐριφος, a kid or goat*). Λεντίον τῷ κορασίῳ δώσει.

## LESSON XVIII.

## First Declension of Nouns Adjective.

*Singular.*

	MASC.	FEM.	NEUT.
Nom.	καλ-ός	καλ-ή	καλ-όν, <i>beautiful</i>
Acc.	-όν	-ήν	
Gen.	-ού	-ῆς	
Dat.	-ῷ	-ῇ	
Voc.	-έ		

*Plural.*

Nom.	καλ-οί	καλ-αί	καλ-ά <i>beautiful</i>
Acc.	-ούς	-άς	
Gen.	-ῶν	-ῶν	
Dat.	-οῖς	-αῖς	

Adjectives in -os, -a, -on, decline their feminine like ἀγορά, Lesson XVI.

An adjective must be of the same gender, number, and case, as the substantive to which it refers.

πλούσι-ος	πλουσί-α	πλούσι-ον <i>rich</i>
πτωχ-ός	πτωχ-ή	πτωχ-όν <i>poor</i>
ἄγγελ-ος <sup>1</sup>	{ messenger angel	ἄγγελί-α <sup>1</sup> <i>message</i>
		παιδί-ον <i>a little child</i>
ἄνθρωπ-ος <i>a man</i>	ἄγκυρ-α <sup>1</sup> <i>anchor</i>	ταμεί-ον { <i>storehouse,</i> <i>or, secret</i> <i>chamber</i>

Εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ. Λυχνὸς ἐπὶ τῆς λυχνίας ἐστὶ. Λυχνὸν δώσει τις δουλῷ. Ὁ κύριος πιστοὺς δούλους ζητεῖ. Οἱ πιστοὶ στολάς λευκάς ἐχουσι. Οἱ μὲν καλοὶ εἰσιν, οἱ δὲ κακοὶ. Οἱ νομοὶ τοῦ Θεοῦ ἀγαθοὶ εἰσι. Ἅγιοι ἐσεσθε ὅτι ἐγὼ ἅγιος. Ὁ τοῦ κακοῦ δούλου κύριος. Τα τοῦ Θεοῦ ἐργα καλά ἐστί.<sup>2</sup> Ἄνθρωπος τις ἦν πλουσιος. Οἱ ἄγγελοι τοῦ Θεοῦ εἰσιν ἅγιοι. Τίς ἐστὶ σοφὸς ὡς ὁ Θεός; Ὁ Κύριος δώσει σοφίαν. Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. Ὡς ἀγκυρὰ τῆς ψυχῆς.

<sup>1</sup> See Lesson III., 8.

<sup>2</sup> Neuter plurals commonly take a verb in the singular.



## LESSON XIX.

*Singular.*

	MASC.	FEML.		NEUT.
Nom.	μέγα -ς	μεγάλ-η	}	μέγα <i>great</i>
Acc.	μέγα -ν	-ην		
Gen.	μεγάλ-ου	-ης		μεγάλ-ου
Dat.	-ι	-η		-ι

*Plural.*

Nom.	μεγάλ-αι	μεγάλ-αι	μεγάλ-α
------	----------	----------	---------

etc., like plural of καλός.

*Singular.*

Nom.	πολ -ύς	πολλ-ή	}	πολ -ύ <i>much</i>
Acc.	πολ -ύν	-ήν		
Gen.	πολλ-ού	-ής		πολλ-ού
Dat.	πολλ-ῷ	-ῇ		-ῷ

*Plural.*

Nom.	πολλ-οί	πολλ-αί	πολλ-ά <i>many</i>
------	---------	---------	--------------------

etc., like plural of καλός.

The student will note that both these adjectives have an irregularity in the nom. and acc. of masc. and neut. forms. Both drop -λο- in the masc., and -λον in the neut. ; but the latter substitutes υ in both instances.

πονηρ-ός	πονηρ-ά	πονηρ-όν <i>wicked, evil</i>
πρώτ-ος	πρώτ-η	πρώτ-ον <i>first</i>
ἔσχατ-ος	ἔσχατ-η	ἔσχατ-ον <i>last</i>
ἀρχαῖ-ος	ἀρχαῖ-α	ἀρχαῖ-ον <i>ancient</i>
χρὸν-ος <i>time</i>	ἀρχ-ή <i>beginning</i>	τοπαῖ-ον <i>topaz</i>

λόγ-ος { *discourse*  
*word*  
*saying*

κόσμ-ος *world*  
οὐραν-ός *heaven*  
σύν *with* (dat.)

ἡμέρ-α *day*                      κέντρ-ον *thorn*  
ἀκανθ-α *thorn, thorn-bush*

ἐκ, *out, from* (gen.)    ἐξ, *before a vowel.*  
πρός *towards, to* (acc.)  
μείζων *greater*

Ὁ ἀγρός ἐστίν ὁ κόσμος. Αἱ ἡμέραι πονηραί εἰσι. Πιστὸς ὁ λόγος. Φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. Πολλοὶ ἐσμεν. Τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. Θεὸς ἦν ὁ λόγος. Ἐν λόγῳ Κυρίου. Ὁ λόγος τοῦ Κυρίου. Ἴδου, φωνὴ ἐκ τῶν οὐρανῶν. Ἴδου ἐγὼ καὶ τὰ παιδιά. Οὐκ ἐστὶ δούλος μείζων τοῦ κυρίου. Παῦλος δούλος Ἰησοῦ Χριστοῦ. Ὁ Θεὸς τῆς εἰρήνης. Τῇ πρώτῃ ἡμέρᾳ. Ὁ Θεὸς ὁ πρῶτος καὶ ὁ ἔσχατος ἐστὶ. Μεγάλα ἐστὶ τὰ ἔργα τοῦ Κυρίου. Οἱ λόγοι τοῦ Θεοῦ ἅγιοι εἰσι. Καὶ ἰδοὺ, εἰσὶν ἔσχατοι οἱ (render by *which*) ἔσονται πρῶτοι, καὶ εἰσι πρῶτοι οἱ ἔσονται ἔσχατοι. Ἀρχὴ τοῦ βιβλίου Ἰησοῦ Χριστοῦ. Ἔστιν ὥρα πρώτη τῆς ἡμέρας.

## LESSON XX.

### *Singular.*

	MASC.	FEM.	NEUT.
Nom.	<u>οὗτ-ος</u>	<u>αὗτ-η</u>	τοῦτ-ο <i>this</i>
Acc.	τοῦτ-ον	ταύτ-ην	
Gen.	τούτ-ου	-ης	τούτ-ου <i>of</i>
Dat.	-ψ	-ῃ	-ψ <i>to</i>

### *Plural.*

Nom.	<u>οὗτ-οι</u>	<u>αὗτ-αι</u>	ταὗτ-α <i>these</i>
Acc.	τούτ-ους	ταύτ-ας	
Gen.	-ων	τούτ-ων	τούτ-ων <i>of</i>
Dat.	-οις	ταύτ-αις	-οις <i>to</i>

NOTE.—The irregularities in the declension of this word are distinguished by being underlined.

νεκρ-ός	νεκρ-ά	νεκρ-όν	dead
ἄργυρ-ος { silver, money	πτωχεί-α	poverty	τάλαντ-ον { talent (£342)
χρυσ-ός gold	ἀγιωσύν-η { holiness, sanctifi- cation	δηνάρι-ον { denarius (7½d.) "penny" <sup>1</sup>	
ἀδελφ-ός brother	ἀδελφ-ή sister	ἀγγεί-ον	vessel, utensil

ἄγ-ει he brings, leads, drives	ἄγ-ουσι they bring, lead, etc.
πέμπ-ει he sends	πέμπ-ουσι they send
λέγ-ει he says, or saith	λέγ-ουσι they say

οὐ μόνον not only      ἀλλὰ καὶ but also      νῦν now

Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, λέγει Κύριος ὁ Θεός· ὁ ὢν καὶ ὁ ᾔην. Οὗτος ᾔην ἐν ἀρχῇ πρὸς τὸν Θεόν. Τὸ παιδίον νεκρόν ἐστι. Ὅτι ὁ ἀδελφός σου (thy) ἔχει τὶ κατὰ (against) σοῦ (thee). Καὶ gathered τὰ καλὰ εἰς ἀγγεῖα. Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ. Οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν ἀλλὰ of the living. Καὶ οἱ νεκροὶ ἐν Χριστῷ shall rise πρῶτον. Τοῖς ἁγίοις ἀδελφοῖς. Καὶ εἶδον (I saw) τοὺς νεκροὺς, μικροὺς καὶ μεγάλους. Τὸν ἄνθρωπον πρὸς Ἰησοῦν ἄγουσι. Οὐ μόνον τὸν ἄργυρον ἀλλὰ καὶ τὸν χρυσὸν πέμπει πτωχοῖς. Νῦν εἰμι πλούσιος καὶ πιστὸς ἔσομαι. Τῷ ἀδελφῷ αὐτοῦ<sup>2</sup> λέγει, Μωρέ!

## LESSON XXI.

Refer to Lesson IV. on Contractions.

χρύσε-ος	χρυσέ-η	χρύσε-ον, or,	} golden
χρυσ-οῦς	χρυσ-ῇ	χρυσ-οῦν	
ἀργύρε-ος	ἀργυρέ-α	ἀργύρε-ον	} made of
ἀργυρ-οῦς	ἀργυρ-ᾱ	ἀργυρ-οῦν	
			} silver

<sup>1</sup> Thus translated in English Version.

<sup>2</sup> Same as αὐτοῦ, Lesson XXII.

τάφος <i>sepulchre</i>	φιάλ-η { <i>bowl,</i> <i>basin</i>	ἄγκιστρ-ον <i>fish-hook</i>
λίθ-ος <i>stone</i>	ἀγνεί-α { <i>purity,</i> <i>chastity</i>	στάδι-ον { <i>furlong</i> (8 = 1 mile)
στέφαν-ος { <i>crown,</i> <i>wreath</i>	ἄγνοι-α <i>ignorance</i>	μέτρ-ον <i>measure</i>

Ὁ κύριος τοῖς δούλοις αὐτοῦ πολλὰ τάλαντα δώσει. Οἱ ἄγγελοι τὰς φιάλας χρυσᾶς ἔχουσι, καὶ τὰς στολὰς λευκάς. Καὶ *when they had platted* στέφανον ἐξ ἀκανθῶν *they set it ἐπὶ τὴν κεφαλὴν αὐτοῦ* (Lesson 22). Ὁ Κύριος δώσει μοι (22) στέφανον τῆς δικαιοσύνης ἐν τῇ ἡμέρᾳ τῆς δόξης αὐτοῦ. *He shall receive τὸν στέφανον τῆς ζωῆς.* Ὁ διάβολος *sheweth him all the kingdoms τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ λέγει αὐτῷ, etc.* Οἱ ἅγιοι ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς ἔχουσι. Ἐν τῇ πέτρᾳ καυὸς τάφος ἦν. Πρὸς τὴν θύραν τοῦ τάφου *he rolled λίθον μέγαν.* Ἀμὴν, ἀμὴν,<sup>1</sup> λέγω (*I say*) ὑμῖν (22) ὅτι *is coming* ὦρα, καὶ νῦν ἐστίν, *when οἱ νεκροὶ shall hear τῆς φωνῆς τοῦ υἱοῦ* (22) τοῦ Θεοῦ. Ἀλλὰ *be thou an example τῶν πιστῶν ἐν λόγῳ, ἐν ἀγνείᾳ. Entreat them ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ.* Τοὺς μὲν οὖν (*render μὲν οὖν here by and*) χρόνους τῆς ἀγνοίας *winked at* ὁ Θεός, τὰ νῦν *commandeth all τοῖς ἀνθρώποις, etc.* *Alienated from τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν. Μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.*

## LESSON XXII.

## Pronouns. Personal.

*Singular.*

Nom.	ἐγώ	I	σύ	thou (you)
Acc.	μέ <sup>2</sup> (or, ἐμέ)	me	σέ	thee
Gen.	μού (or, ἐμοῦ)	of me	σοῦ	of thee
Dat.	μοί (or, ἐμοί)	to me	σοί	to thee

<sup>1</sup> ἀμὴν, truly, verily, amen.<sup>2</sup> The inflexions (monosyllabic) of these two pronouns are enclitic.

*Plural.*

Nom.	ἡμεῖς	<i>we</i>	ὑμεῖς	<i>you</i>
Acc.	ἡμᾶς	<i>us</i>	ὑμᾶς	<i>you</i>
Gen.	ἡμῶν	<i>of us</i>	ὑμῶν	<i>of you</i>
Dat.	ἡμῖν	<i>to us</i>	ὑμῖν	<i>to you</i>

Nom.	αὐτ-ός	αὐτ-ή	} αὐτ-ό <i>he, she, it (self)</i>
Acc.	-όν	-ήν	

declined like *καλός*.

Acc.	ἐαυτόν	ἐαυτήν	ἐαυτό	{ <i>himself, herself,</i> <i>itself, themselves</i>

There is no nom. to this pronoun, which, otherwise, is declined like *καλός*.

## Pronoun. Relative.

Nom.	ὃς	ἣ	} ὅ { <i>(he), who, which, what,</i>
Acc.	ὃν	ἣν	

etc., like *terminations* of *καλός*.

The relative takes its *gender* and *number* from the word *before* it, to which it refers (its *antecedent*); and its *case* from the verb or object *after* it; except when governed by a preposition, or when it takes the case of its antecedent *by attraction*.

φίλ-ος	φίλ-η	φίλ-ον	{ <i>dear, friendly,</i> <i>fond of</i>
ὅμοι-ος	ὅμοι-α	ὅμοι-ον	
ἐχθρ-ός	ἐχθρ-ά	ἐχθρ-όν	{ <i>like, or, similar</i> <i>to (dat.)</i>
υἱ-ός	son	φυλακ-ή	
		δεῖπν-ον	<i>supper</i>

{ *guard,*  
*prison*

θάνατ-ος	death	ἐπιστολ-ή	letter, epistle	σπήλαι-ον	cave
ἀριθμ-ός	number	γλῶσσ-α	{ tongue, language	μίλι-ον	mile

γράφ-ει	he writes, describes	γράφ-ουσι	they write, describe
ἐποίη-σ-ε	he made, did	ἐποίη-σ-αν	they made, did

Ὑμεῖς φίλοι μου ἐστέ. Υἱός μου εἶ σύ. Γράφει ὑμῖν ἐν τῇ ἐπιστολῇ. Τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. Ἐσχατος ἐχθρός ἐστιν ὁ θάνατος. Γράφει εἰς βιβλίον τοὺς λόγους τοῦ νόμου. Τὰ ἔργα αὐτῶν κακὰ ἦν. Ἡρώδης δεῖπνον ἐποίησε τοῖς πρώτοις τῆς Γαλιλαίας. Ὁ δὲ εἶπεν (*said*) αὐτῷ Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα, καὶ *bade* πολλούς. Καὶ *sent* τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου, etc. Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα *served*; ὁ δὲ Λάζαρος εἰς (*one*) ἦν τῶν *that sat at table with* αὐτῷ. Ὁ Θεὸς ἐποίησε τὸν ἀνθρώπον. Οὗτός ἐστιν ὁ υἱὸς ὑμῶν; Οὗτος ὁ ἀνθρώπος οὐκ ἔστι παρὰ (*from*) τοῦ Θεοῦ. Λέγουσι αὐτῷ Τί ἐποίησέ σοι; Ὁμοίος αὐτῷ ἐστιν. Ὁμοιοὶ αὐτῷ ἐσόμεθα. Ὅτι πρῶτός μου ἦν. Εἰρήνῃ ὑμῖν.

## LESSON XXIII.

μόν-ος	μόν-η	μόν-ον	alone, only
ὅλ-ος	ὅλ-η	ὅλ-ον	whole
καθαρ-ός	καθαρ-ά	καθαρ-όν	clean, pure
ποταμ-ός	μάχ-η	κρανί-ον	skull
φόβ-ος	νίκ-η	φύλλ-ον	leaf
πόλεμ-ος	ζών-η	τόξ-ον	bow
πέτρ-ος	πέτρ-α	εἰδωλ-ον	image
	or piece of rock.		
μῦθ-ος	ταλ-ή	σκι-ά	shadow
τόπ-ος	place	σκην-ή	{ tent, tabernacle
		σημεῖ-ον	sign
		θεμέλι-ον	foundation <sup>1</sup>

<sup>1</sup> Also θεμέλιος.

*For rulers* οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Οὐκ ἔστι φόβος Θεοῦ. Ἀρχὴ σοφίας φόβος Κυρίου. Ὑμῖν ἐστὶν ἡ νίκη. Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. Αὐτός ἐστιν ὁ Θεὸς μόνος. Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς. Ὁ ἀριθμὸς τῶν ἀνθρώπων μέγας ἔσται. Μόνος οὐκ εἰμί. Τὰ θεμέλια τῆς οἰκίας ἐπὶ τὴν πέτραν ἐστί. Τί *is profited* ἄνθρωπος, *if* τὸν κόσμον ὅλον *he shall gain*, τὴν δὲ ψυχὴν αὐτοῦ *lose*? Οἱ καθαροὶ τῇ καρδίᾳ. Πάντα (*all things*) μὲν καθαρὰ τοῖς καθαροῖς. Ἄγει με τῷ ποταμῷ καθαρῷ τῆς ζωῆς. *Whence* πόλεμοι καὶ μάχαι ἐν ὑμῖν; Αὐτὸν ἄγουσι εἰς τόπον *called* Γολγοθᾶ, ὅς ἐστι *called* Κρανίου τόπος. Καὶ αὕτη ἐστὶν ἡ νίκη ἡ *overcometh* τὸν κόσμον, ἡ πίστις (*faith*) ἡμῶν. Τὰ φύλλα τοῦ ξύλου. *He took* τὴν ζώνην τοῦ Παύλου. Μὴ εἰς τὴν ζώνην *put money*. Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ *that sat* ἐπ' αὐτῷ *had* τόξον· καὶ *was given* αὐτῷ στέφανος. Σκιὰ θανάτου. Ἄ ἐστι σκιὰ τῶν μελλόντων.<sup>1</sup> Ὁ νόμος σκιὰν ἔχει τῶν ἀγαθῶν. Τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ. Ἰουδαῖοι σημεῖον *require* καὶ Ἕλληνες σοφίαν ζητοῦσιν. Αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς *that belittle*. Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ, μέγα καὶ *marvellous*. Ὁ Πέτρος *said* τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι. Ἐκεῖ ἐποίησε σκηρῆν.

## LESSON XXIV.—*The Verb.*

The Greek Verb has three VOICES:—

ACTIVE, as, *I loosen*, or *set free*, λύω.

MIDDLE, as, *I set myself free*, λύομαι.

PASSIVE, as, *I am being set free*, λύομαι.

Each of these voices has three MOODS:—

The INDICATIVE expresses *certainty*; as, λύω, *I set free*.

The SUBJUNCTIVE expresses *uncertainty*; as, λύω, *I may set free*. The Optative is only a division of the subjunctive.

The IMPERATIVE commands; as, λύε, *set thou free*.

<sup>1</sup> Things to come.

The INFINITIVE defines nothing, but simply “expresses the action or state denoted by the verb, as in itself an object of thought;” as, λύειν, *to set free*. The infinitive partakes of the character of a noun, and hence is often called a *Verbal Noun*, and is declined with the definite article as a noun; as, τὸ λύειν, τοῦ λύειν, τῷ λύειν, &c.

PARTICIPLES are *Verbal Adjectives*, and are declined precisely as other adjectives.

Of nine possible TENSES, the Greek has only seven, as shown in the following table.

	INDEFINITE.	IMPERFECT.	PERFECT.
PRESENT	— I write	<i>Pres.</i> { I am writing	<i>Perf.</i> { I have written
PAST ...	<i>Aor.</i> { I wrote I did write	<i>Imp.</i> { I was writing	<i>Pluper.</i> { I had written
FUTURE	<i>Fut.</i> { I shall write	— { I shall be writing	<i>Fut.- perf.</i> <sup>1</sup> { I shall have written

Omitting the *Future-perfect*, which does not occur in the active voice, there are six tenses, which are thus further distinguished:—

PRIMARY TENSES.		HISTORICAL TENSES.	
Pres.	as λύω <i>I am loosening</i>	Imperf.	as ἔλυον { <i>I was</i> <i>loosening</i>
Fut.	as λύσω { <i>I shall</i> <i>(will) loosen</i>	Aor.	as ἔλυσα <i>I loosened</i>
Perf.	as ἔλυκα { <i>I have</i> <i>loosened</i>	Pluperf.	as ἔλελύκειν { <i>I had</i> <i>loosened</i>

<sup>1</sup> Very rare, and only found in Mid. and Pas.



Looking carefully at these six words, we shall notice that they can be analysed as follows:—

	Augment.	Redupli- cation.	Stem.	Tense charac- teristic.	Personal, or Pronominal termina- tion.
Present ...			λυ-		ω
Future ...			λυ-	σ-	ω
Perfect ...		λε-	λυ-	κ-	α
Imperfect .	ε		λυ-		ον
Aorist ...	ε		λυ-	σ-	α
Pluperfect.	ε	λε-	λυ-	κ-	ειν

Here we notice the following points:—

1. The *stem* λυ- is found throughout all six tenses.
2. The *augment* ε- is prefixed to the historical tenses.<sup>1</sup>
3. The *reduplication*,<sup>2</sup> or repetition of the first consonant of the stem with ε, takes place in perfect tenses.<sup>3</sup>
4. The *characteristic* of the future and of its corresponding historical tense, is the letter σ affixed to the stem, while that of the perfects is κ.

<sup>1</sup> In the ind. mood only.

<sup>2</sup> It will be an assistance to the student to notice that the peculiarities of the Greek verb have representative peculiarities in other languages, and amongst them in the English. Thus the reduplication of the perfect has its counterpart in the Mæso-Gothic. A trace of it is to be found in the Anglo-Saxon (the parent of modern English), in the word *heht*, which is considered to be *he-ht*. In English *did=di-d*, from *do*, is considered to be a reduplicate form (Latham's *English Language*). And perhaps such forms as *ydrad=dreaded*; *yclad=clothed*; *yclept=called*; found in Thomson's "Castle of Indolence," Spenser's "Faery Queen," and in other writings, or imitations of that period; which forms are clearly traceable to the *ge* of Anglo-Saxon, as in *gekommen*, *geliebt*, etc., have something of the reduplicate element in them. And as in compounding Greek verbs with prepositions, the reduplication (and also the augment), is prefixed to the stem after the preposition, as *ἀναλύω*, *ἀναλέλυκα*, so also from *kommen*, *ankommen*, *angekommen*. This subject is one which it will repay the student to pursue.

<sup>3</sup> Or, when the stem begins with a vowel, by lengthening the vowel.

5. While from the table of personal or pronominal terminations, given below, the attentive student will observe the recurrence of *-s* in the 2nd pers. sing., and of *-μεν*, *-τε*, in the 1st and 2nd pers. plur. The personal endings are probably fragments of ancient personal pronouns affixed to the verb, as though in English the verb were written thus :—

1	Readi	Readwe
2	Readthou	Readye
3	Readhe	Readthey

where *read-* is the stem, and *I, thou, he, we, ye, they*, the personal, or pronominal endings.

It will also be seen that in the primary tenses the 3rd plur. ends in *-σι* (or, before a vowel following in next word, *-σιν*), and in the historical tenses in *-ν*.

TABLE OF PERSONAL ENDINGS.

Pres.	-ω	-εις	-ει	-ομεν	-ετε	-ουσι (ν)
Fut.	-σω	-σεις	-σει	-σομεν	-σετε	-σουσι (ν)
Perf.	-κα	-κας	-κε (ν)	-καμεν	-κατε	-κασι (ν)
Imperf.	-ον	-εις	-ε (ν)	-ομεν	-ετε	-ον
Aor.	-σα	-σας	-σε (ν)	-σαμεν	-σατε	-σαν
Pluperf.	-κειν	-κεις	-κει	-κειμεν	-κειτε	-κε(ι)σαν

The terminations of the pres. and fut. and those of the aor. and perf. are identical;<sup>1</sup> the characteristics not being regarded as part of the personal terminations.

<sup>1</sup> Except in 3rd. pers. plur.

LESSON XXV.—*The Verb—continued.*

## Active Voice. Indicative Mood.

PRESENT.		FUTURE.	PERFECT.
<i>I am loosening</i>		<i>I shall loosen</i>	<i>I have loosened</i>
Sing.	1 λύ-ω	λύσ-ω	λέλυκ-α
	2 -εις	-εις	-ας
	3 -ει	-ει	-ε
Plur.	1 -ομεν	-ομεν	-αμεν
	2 -ετε	-ετε	-ατε
	3 -ουσι	-ουσι	-ασι
IMPERFECT.		1ST AORIST.	PLUPERFECT.
<i>I was loosening</i>		<i>I loosened</i>	<i>I had loosened</i>
Sing.	1 ἔ-λυ-ον	ἔ-λυσ-α	ἔ-λελύκ-ειν
	2 -ες	-ας	-εις
	3 -ε	-ε	-ει
Plur.	1 -ομεν	-αμεν	-ειμεν
	2 -ετε	-ατε	-ειτε
	3 -ον	-αν	-ε(ι)σαν
PRESENT.	FUTURE.	PERFECT.	
λύω	λύσω	λέλυκα	<i>I loosen, unbind</i>
κλείω	κλείσω	κέκλεικα	<i>I shut, enclose</i>
σείω	σείσω	σέσεικα	<i>I shake</i>
θύω	θύσω	τέθυκα <sup>1</sup>	<i>I slay, sacrifice</i>
παύω	παύσω	πέπαυκα	{ <i>I cause to cease, stop</i>

Let the student construct and write out in full the three *historical* tenses of the last four of these verbs.

<sup>1</sup> Lesson III. 5.

Τί λέετε τὸν ὄνον ; οἱ δὲ εἶπον Ὁ Κύριος αὐτοῦ χρεῖαν ἔχει.<sup>1</sup> Καὶ ἔκλεισε τὴν θύραν. Ἐγὼ σεῖω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν saying : Οὗτός ἐστιν ὁ Υἱός μου. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Τὰς θύρας τῆς φυλακῆς ἔκλεισαν. Οἱ ποιητοὶ τὸν τοῦ Θεοῦ υἱὸν τὸν φίλον τεθίκασι. Τοὺς ἀνθρώπους, οἱ ἔθνη, ἐπαΐσαμεν. Ὁ θάνατος τὴν ψυχὴν λύσει. Τοὺς οὐρανοὺς ἔκλεισα καὶ ἔλυσε τὸν νεκρόν.

## LESSON XXVI.

PRESENT.	FUTURE.	PERFECT.	
κελεύω	κελεύσω	κεκέλευκα	<i>I order, command</i>
πιστεύω	πιστεύσω	πεπίστευκα	<i>I believe</i>
βασιλεύω	βασιλεύσω	βεβασίλευκα	<i>I reign</i>
δουλεύω	δουλεύσω	δεδούλευκα	<i>I serve</i>
καλέω	καλέσω	κέκληκα <sup>2</sup>	<i>I call, summon</i>
τελέω	τελέσω	τετέλεκα	<i>I end, finish</i>

ἤδη now, already      οὕτως<sup>3</sup> thus, so      μηδέ neither, nor  
 ὅσος ὅση ὅσον whoever, whatever, as many as

Ὁ κύριος κελεύει καὶ οἱ δούλοι δουλεύουσιν. Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε abiding ἐν ὑμῖν, ὅτι ὃν he hath sent τούτῳ ὑμεῖς οὐ πιστεύετε. Ἄλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. Ἄλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου hear. Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Πολλοὶ ἐπίστευσαν εἰς αὐτόν. The kingdoms τοῦ κόσμου are become τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ,

<sup>1</sup> εἶπον, they said ; χρεῖα, need.

<sup>2</sup> This perfect is a little irregular. Formed after the ordinary plan it would have been κεκάλεκα, this, however, did not sound *euphonious* to the Greek ear, and therefore the *a* was dropped, and to compensate for its loss the following *e* was lengthened into *η*. This preference of *euphony* to regularity, and the principle of compensation, will be often noticed by the student of Greek.

<sup>3</sup> οὕτω before a consonant.

καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. Ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους. Τὸ ἔργον μου ἤδη τετέλεκα. Ἐγὼ δουλεύω νόμῳ Θεοῦ. Ὅστις γὰρ ἔχει, *shall be given* αὐτῷ, ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει *shall be taken away* ἀπ' αὐτοῦ.

## LESSON XXVII.—*Imperative Mood.*

	PRESENT.		1ST AORIST.		PERFECT.
Sing. 2	λύ-ε	<i>loosen thou</i>	λύσ-ον		λέλυκ-ε
3	-έτω	<i>let him loosen</i>	-άτω		-έτω
Plur. 2	-ετε	<i>loosen ye</i>	-ατε		-ετε
3	-έτωσαν	<i>let them loosen</i>	-άτωσαν		-έτωσαν
	or, -όντων		or, -άντων		or, -όντων

The terminations of the pres. and perf. are the same, the latter is rarely used. Translate aor. and perf. like the pres. The distinction between these tenses is usually as follows :—

*Pres.* A command, implying continuous, } See Matt. vii. 1.  
or repeated action

*Aor.* Implies instantaneous, or com- } See Matt. vi. 6.  
pleted action

*Perf.* Implies action complete in itself, } See Mark iv. 39.  
yet continuous in effect

The student will also notice how the letter *a* is characteristic of the *Aorist* tenses.

εἶπον	{ <i>I said,</i> <i>they said</i> }	Pres. tense not used	πότε	<i>when</i>
οὖν			γάρ	<i>for</i>
				<i>then, therefore</i>

δεῖ	(one) <i>must, it is necessary</i> <sup>1</sup>	πάλιν	<i>again</i>
σεαυτόν	<i>thyself</i>	ὁδός (fem.)	<i>a way, road</i>
μή	<i>not, with the subj. and imperat.</i>	πῶς	<i>how</i>
ἄξιος, -α, -ον	<i>worthy</i>	ὅτι	<i>that, for, because</i>
ἂν, with ind.	<i>is simply conditional</i>	ὥσπερ	{ <i>like as,</i> <i>just as</i>
	<i>loosened ; i.e., if he could have done so</i>	ἂν ἔλυσε,	<i>he would have</i>

Λέγει αὐτοῖς ὁ Ἰησοῦς. Λύσατε αὐτόν. Κλείσατε τὴν θύραν. Θύσατε τὰ ἄρνια. Πανσάτω τὴν ὀργήν. Βεβασιλευκέτω ὁ Κύριος. Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν. Πόλεμον πανάσατε. Λύσατε τὸν ὄνον καὶ ἄξατέ μοι. Ἔστω οὗτος ὑμῶν δοῦλος. Δούλευσον σεαυτῷ. Μὴ κάλει αὐτόν. Μὴ πεπαύκετέ με. Καὶ κλείσας (part. *having shut*) τὴν θύραν σου, etc.

## LESSON XXVIII.—Subjunctive Mood.

The subjunctive lengthens the vowel of the indicative. The subjunctive of εἰμί (see Lessons XIII., XV.) forms the terminations of all the subjunctive tenses of λύω.

### PRIMARY TENSES.

PRESENT.	1ST AORIST.	PERFECT.
<i>I may loosen.</i>	<i>I may loosen.</i>	<i>I may have loosened.</i>
λύ-ω	λύσ-ω	λελύκ-ω
-ης	-ης	-ης
-ῃ	-ῃ	-ῃ
-ωμεν	-ωμεν	-ωμεν
-ητε	-ητε	-ητε
-ωσι	-ωσι	-ωσι

Takes place of fut.  
without  
an augment.

<sup>1</sup> The French, *il faut*.

## CONTRACTION OF VERBS

in -αω, -εω, and -οω.

(Consult Lesson IV.)

τιμάω, to honour      φιλέω, to love      δηλόω, to manifest

Stems :    τῖμα-            φῖλε-            δηλο-

Tense Endings.	<i>Active.</i>		
	Indicative—Present.		
-ω	τιμ-ῶ	φιλ-ῶ	δηλ-ῶ
-εις	-ᾶς	-εῖς	-οῖς
-ει	-ᾷ	-εῖ	-οῖ
-ομεν	-ῶμεν	-οὔμεν	-οὔμεν
-ετε	-ᾶτε	-εῖτε	-οὔτε
-ουσι(ν)	-ῶσι(ν)	-οὔσι(ν)	-οὔσι
<i>Imperfect.</i>			
ἐ-...-ον	ἐ-τίμ-ων	ἐ-φίλ-ουν	ἐ-δήλ-ουν
-ες	-ας	-εις	-ους
-ε	-α	-ει	-ου
-ομεν	-ῶμεν	-οὔμεν	-οὔμει
-ετε	-ᾶτε	-εῖτε	-οὔτε
-ον	-ων	-ουν	-ουν
<i>Imperative—Present.</i>			
-ε	τίμ-α	φίλ-ει	δήλ-ου
-έτω	-άτω	-είτω	-ούτω
-ετε	-ᾶτε	-εῖτε	-οὔτε
-έτωσαν	-άτωσαν	-είτωσαν	-ούτω

εἶδον *I saw*, subj. ἴδω ; infin. ἰδεῖν  
 οἶδα *I know* (old perf.), ἤδειν (old pluperf.)  
 εἰ, εἰάν *if ; ὅταν, when ; ἵνα, ὅπως, in order that*  
 ἵνα μή *lest ; ἕως, until ; ὅς εἰάν, whoever, whatever*  
 ἄν with subj. is not translated  
 αἰσχρός, -ά, -όν *base, disgraceful*  
 ἀκούω *I hear ; fut. ἀκούσω ; perf. ἤκουκα ; 2 aor. ἤκουον*<sup>1</sup>

Λέγε<sup>2</sup> ἵνα ἀκούσω. Ὁ ἐὰν ᾖ δίκαιον δώσω ὑμῖν. Ἴσθι ἐκεῖ  
 ἕως ἂν εἴπω (27) σοι. Κελεύω σε ἵνα δουλεύσης ἐν τῷ οἴκῳ τοῦ  
 ἀδελφοῦ μου. Οἶδαμεν ὅτι ἤκουσας ἡμῶν. Κέλευσον τὸν δοῦλον  
 αὐτοῖς δουλεύειν. Οὐ δεῖ σε ταῦτα λέγειν. Ἐν τῷ εἶναι αὐτὸν  
 ἐκεῖ, ἄνθρωπος ἦν πτωχός. Ὁφθαλμοὺς *they shut* τοῦ μὴ βλέπειν  
 (32). Πολλοὶ ἐπίστευον αὐτῷ ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν  
 τὰ σημεῖα ἃ ἐποίησε. Λέγει εἶναι τινα (acc. of τις) ἑαυτὸν μέγαν.  
 Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ *prophets* καὶ δίκαιοι *have desired*  
 ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ  
 ἤκουσαν. Ἔως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου. Λέγω γὰρ ὑμῖν,  
 οὐ μὴ με ἴδητε *henceforth*, ἕως ἂν εἴπητε, etc. Ταῦτα γὰρ αἰσχρόν  
 ἐστι λέγειν.

## LESSON XXIX.

There are three main classes of verbal stems : *pure, mute,*  
*and liquid.*

A *pure* stem ends in a vowel, the uncontracted in *ι* and *υ*  
 have been illustrated in Lessons XXIV. to XXVIII.  
 Those in *α, ε, ο*, suffer contraction in the *pres.* and *imperf.*  
 tenses according to the principles laid down in Lesson IV.,  
 and we shall now proceed to illustrate them.

<sup>1</sup> For Note on 2 aor. see Lesson XXXIII.

<sup>2</sup> See Lesson XXXII.



## CONTRACTION OF VERBS

in -αω, -εω, and -οω.

(Consult Lesson IV.)

τιμάω, to honour      φιλέω, to love      δηλώω, to manifest

Stems :      τιμα-      φιλε-      δηλο-

Tense Endings.	Active.			
	Indicative—Present.			
-ω	τιμ-ῶ	φιλ-ῶ	δηλ-ῶ	
-εις	-ᾶς	-εῖς	-οῖς	
-ει	-ᾷ	-εῖ	-οῖ	
-ομεν	-ῶμεν	-οῦμεν	-οῦμεν	
-ετε	-ᾶτε	-εῖτε	-οὔτε	
-ουσι(ν)	-ῶσι(ν)	-οῦσι(ν)	-οῦσι(ν)	
	Imperfect.			
ἐ-...ον	ἐ-τίμ-ων	ἐ-φίλ-ουν	ἐ-δήλ-ουν	
-ες	-ας	-εις	-ους	
-ε	-α	-ει	-ου	
-ομεν	-ῶμεν	-οῦμεν	-οῦμεν	
-ετε	-ᾶτε	-εῖτε	-οὔτε	
-ον	-ων	-ουν	-ουν	
	Imperative—Present.			
-ε	τίμ-α	φίλ-ει	δήλ-ου	
-έτω	-άτω	-είτω	-ούτω	
-ετε	-ᾶτε	-εῖτε	-οὔτε	
-έτωσαν	-άτωσαν	-είτωσαν	-ούτωσαι	

Stems :     τιμα-             φιλε-             δηλο-

Tense  
Endings.

Subjunctive—Present.

-ω	τιμ-ῶ	Like the indic.	φιλ-ῶ	δηλ-ῶ
-ης	-ᾱς		-ῆς	-οῖς
-ῃ	-ᾷ		-ῇ	-οῖ
-ωμεν	-ῶμεν		-ῶμεν	-ῶμεν
-ητε	-ᾶτε		-ῆτε	-ῶτε
-ωσι(ν)	-ῶσι(ν)		-ῶσι(ν)	-ῶσι(ν)

Imperfect, or Opt. Pres.

-οιμι	{ τιμ-ῶμι or -ῶην	φιλ-οῖμι or -οίην	δηλ-οῖμι or -οίην <sup>1</sup>
-οις	{ τιμ-ῶς or -ῶης	φιλ-οῖς or -οίης	δηλ-οῖς or -οίης
-οι	{ τιμ-ῶ or -ῶῃ	φιλ-οῖ or -οίῃ	δηλ-οῖ or -οίῃ
-οιμεν	{ τιμ-ῶμεν or -ῶήμεν	φιλ-οῖμεν or -οίήμεν	δηλ-οῖμεν or -οίήμεν
-οιτε	{ τιμ-ῶτε or -ῶήτε	φιλ-οῖτε or -οίήτε	δηλ-οῖτε or -οίήτε
-οιεν	τιμ-ῶεν	φιλ-οῖεν	δηλ-οῖεν

Infinitive—Present.

-ειν	τιμαῖν	φιλεῖν	δηλοῦν
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Participle—Present.

-ων	τιμῶν	φιλῶν	δηλῶν
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<sup>1</sup> The latter are the more usual terminations.

## LESSON XXX.

These verbs usually lengthen the vowel before the fut., aor., and perf. tense-endings.

τιμάω	τιμήσω	τετίμηκα	<i>I honour</i>
διψάω	διψήσω	δεδίψηκα	<i>I thirst</i>
γεννάω	γεννήσω	γεγέννηκα	<i>I beget, produce</i>
ἀγαπάω	ἀγαπήσω	ἡγάπηκα	<i>I love</i>
ἐρωτάω	ἐρωτήσω	ἠρώτηκα	<i>I ask</i>
πλανάω	πλανήσω	πεπλάνηκα	{ <i>I deceive,</i> <i>cause to wander</i>
ζάω	ζήσω		

(cont. ζῶ, ζῆς, ζῆ; infin. ζῆν)

δηλόω	δηλώσω	δεδήλωκα	<i>I manifest</i>
θεμελιόω	θεμελιώσω	τεθεμελιώκα	<i>I found</i>
ὁμοιόω	ὁμοιώσω	ὠμοιώκα	<i>I liken</i>

Observe that those verbs which begin with a vowel add the reduplication in the shape of a lengthened vowel.

Διψῶ. Τιμᾶς. Ἀγαπᾶ. Ζῶμεν. Ἐρωτᾶτε. Πλανῶσι. Ὁ υἱός σου ζῆ. Ἡμεῖς τὸν Θεὸν ἀγαπῶμεν. Ἀγαπᾶς με; Σὺ οἶδας ὅτι φιλῶ σε. Τί με τοῦτο ἐρωτᾶτε; Πολλὰ ἠρώτων. Οἱ νεκροὶ ζήσουσιν. Κακὸν οὐ τιμῶμεν. Τὸν Θεὸν τὸν μέγαν τιμήσουσι. Τί ὑμεῖς με πλανᾶτε; Μηδεὶς<sup>1</sup> πλανάτω ὑμᾶς. Γεννήσει υἱόν. Τὸν ἄγγελον τετιμήκατε. Ἐν ὅλῃ καρδίᾳ μου ἐζήτηκά σε, Κύριε! Ἐδίψησε ἡ ψυχὴ μου πρὸς τὸν Θεόν. Ἐὰν θελήσης ποιήσομεν (31) τοῦτο. Ἦθελον αὐτὸν ἐρωτᾶν. Λέγουσιν αὐτὸν ζῆν. Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Βλέπετε<sup>2</sup> μή τις ὑμᾶς πλανήσῃ.

<sup>1</sup> Lesson XLVIII.

<sup>2</sup> Lesson XXXII.

## LESSON XXXI.

αἰνέω	{ αἰνήσω or αἰνέσω	ἤνεκα	<i>I praise</i> <sup>1</sup>
αἰρέω	αἰρήσω	ἤρῃκα	<i>I take, seize, choose</i>
ἀδικέω	ἀδικήσω	ἠδίκηκα	<i>I wrong, injure</i>
δέω	δήσω	δέδεκα	<i>I bind, fasten</i>
ζητέω	ζητήσω	ἐζήτηκα	<i>I seek, look for</i>
θέλω, or ἐθέλω	θελήσω	τεθέληκα	<i>I wish, desire</i>
κρατέω	κρατήσω	κεκράτηκα	{ <i>I lay hold of, hold fast, conquer</i>
λαλέω	λαλήσω	λελάληκα	<i>I talk, say</i>
μισέω	μισήσω	μεμίσηκα	<i>I hate</i>
ποιέω	ποιήσω	πεποίηκα	<i>I make, do</i>
πολεμέω	πολεμήσω	πεπολέμηκα	<i>I make war</i>
πωλέω	πωλήσω	πεπώληκα	<i>I sell</i>
σκοπέω	σκοπήσω		<i>I view, look at</i>
φιλέω	φιλήσω	πεφίληκα	<i>I love</i>
φοβέω	φοβήσω		<i>I frighten</i>
φωνέω	φωνήσω	πεφώνηκα	<i>I call, sound</i>

Φιλεῖς με ; Αὐτὸν ἐμίσουν. Τί ἐζητεῖτε ; Οἶδα ὅτι με ζητεῖτε. Σημεῖον ἐξ οὐρανοῦ ἐζήτουν. Ποίησον ἀγαθόν, ζήτησον εἰρήνην καὶ δώξον αὐτήν. Εἰ τὸν νόμον οἶδατε, μακάριοί ἐστε ἐὰν ποιῇτε αὐτόν. Ἐγὼ ποιήσω ἃ δεῖ με ποιήσειν. Ἐζήτουν αὐτῷ λαλήσαι. Τί πεποίηκας ; Τί θέλεις ποιήσω σοι ; Κύριε, ἵνα βλέψω ! Πάντα ὅσα ἂν θέλγτε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς. Ὅπλα ἤρουν. Τὸν πόλεμον μεμίσηκα, τὴν δὲ εἰρήνην πεφίληκα. Αὐτὸν ἐφώνησε. Ἡμεῖς σε ἐζητήκαμεν. Ἐζήτησε αὐτὸν ἰδεῖν, τίς ἐστι. Κράτει ὃ ἔχεις. Ταῦτα ἔδει ποιῆσαι. Ὁ Κύριος μεγάλῃ φωνῇ ἐφώνησεν. Ἐζήτουν αὐτὸν κρατῆσαι.

<sup>1</sup> Of God only.

## LESSON XXXII.

*Mute stems may be labial, guttural, or dental. In all tenses therefore where these stems are followed immediately by a consonant, some combination arises according to the principles laid down in Lessons II. and III., which the student is begged to consult at every step. Thus usually :—*

Labial stems	π	β	φ	{	form their fut.	in	ψ
				{	„ „ perf.	„	φ
Guttural stems	κ	γ	χ	{	„ „ fut.	„	ξ
				{	„ „ perf.	„	χ
Dental stems	τ	δ	θ	{	„ „ fut.	{ by dropping the dental before the σ of the fut.	
				{	„ „ perf.	in	κ

λάμπω	λάμψω	λέλαμφα	<i>I shine</i>
ἀστράπτω	ἀστράψω		<i>to lighten</i>
βάπτω	βάψω	βέβαφα	<i>I baptize, dip</i>
κλέπτω	κλέψω	κέκλοφα	<i>I steal</i>
βλέπτω	βλέψω	βέβλεφα	<i>I see, take care</i>
πέμπω	πέμψω	πέπομφα	<i>I send</i>
λέγω	λέξω	λέλεχα	<i>I say, tell</i>
ἄγω <sup>1</sup>	ἄξω	ἤχα	<i>I bring, lead, drive</i>
ἤκω	ἤξω <sup>2</sup>	ἤκα	<i>I come, am here</i>
διώκω	διώξω	δεδίωχα	<i>I hunt, persecute</i>
ἀνοίγω	ἀνοίξω	ἀνέωχα <sup>3</sup>	<i>I open (irregular)</i>

<sup>1</sup> Imperf. ἤγον; 2 aor. ἤγαγον; infin. ἀγαγεῖν.

<sup>2</sup> Imperf. ἤκον, no other tenses in use.

<sup>3</sup> 1 aor. ἀνέωξα. Notice the way in which the 1 aor. and perf. of ἀνοίγω are formed. The verb is compounded of the negative particle ἀν and the root οἶγω. In all changes of the verb this particle (as also all compounded prepositions etc.) is still left to begin the word, and the augment and reduplication are effected on the root. Thus to augment ἀν-οίγω we lengthen the ο to ω, and then write the *iota* under (*iota-subscript*) thus, φ. The irregularity of this verb lies in its *doubly augmenting* the stem by adding ε to the lengthened vowel, thus making ἀνέωξα, and ἀνέωχα. There is also an alternative 1 aor. ἤνοιξα, which is regularly formed from ἀνοίξω as if it were an uncompounded stem.

Καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Οὕτω λαμψάτω τὸ φῶς (*light*) ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα (acc. s. of πατήρ) ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. Ὡςπερ γὰρ ἡ ἀστραπή (*lightning*) ἡ ἀστράπτουσα (*which lighteneth*) ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραὰμ, *have mercy on me*, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ *in water*, καὶ *cool* τὴν γλῶσσάν μου. Κέλευσον οὖν *be made sure* τὸν τάφον ἕως τῆς τρίτης ἡμέρας ἵνα μὴ *they coming* κλέψωσιν αὐτὸν, καὶ εἰπωσι τοῖς δούλοις αὐτοῦ· *He is risen* ἀπὸ τῶν νεκρῶν καὶ ἔσται ἡ ἐσχάτη πλάνη<sup>1</sup> *worse* τῆς πρώτης. Μὴ κλέψῃς. Ἄ ἀκούετε καὶ βλέπετε. Βλέπω τοὺς ἀνθρώπους ὡς δένδρα. Εἶπε δὲ ὁ κύριος· Τί ποιήσω; πέμψω τὸν υἱόν μου. Ἔλεγον οὖν· Τοῦτο τί ἐστίν ὃ λέγει, τὸ μικρόν; οὐκ οἶδαμεν τί λαλεῖ. Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους. Ἦξει ὁ κύριος τοῦ δούλου ἐν τῇ ἡμέρᾳ ταύτῃ. Ὁ δὲ εἶπεν αὐτῷ· Ὅτι ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον. Ἦκουσε φωνὴν λέγουσαν (*saying*) αὐτῷ· Σαοὺλ, Σαοὺλ, τί με διώκεις; Εἶπε δὲ· Τίς εἰ, Κύριε; Ὁ δὲ Κύριος εἶπεν· Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις. Καὶ ἀνοίξας τὸ στόμα αὐτοῦ. Κύριε, Κύριε, ἀνοίξον ἡμῖν. Ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέφξεν αὐτοῦ τοὺς ὀφθαλμούς.

### LESSON XXXIII.

Many verbs of this class have a *modified stem* in the *pres. tense*, thus :—

**LABIAL STEMS** by the introduction of -τ- before the termination : as stem τυπ-, pres. τύπ-τ-ω ; stem βλαβ-, pres. βλάπτω ; stem ρίφ, pres. ρίπτω.

**GUTTURAL STEMS** by changing the stem ending into -σσ-, or its equivalent -ττ- : as, τάσσω, or τάττω from ταγ- ; or, into ζ : as κράζω, from κραγ-.

<sup>1</sup> ἡ πλάνη from πλανᾶω.

DENTAL STEMS by changing the stem ending into ζ: as  
φράζω, from φραδ-.

In such cases the fut., perf., etc., are formed from the *unmodified stem*; as:—

τύπτω <i>to strike</i>	τυπ-	fut. τύψω	perf. τέτυφα
βλάπτω <i>to hurt</i>	βλαβ-	„ βλάψω	„ βέβλαφα
ρίπτω <i>to throw</i>	ρίφ-	„ ρίψω	„ ἔρριφα <sup>1</sup>
τάσσω <i>to arrange</i>	ταγ-	„ τάξω	„ τέταχα
κράζω <i>to cry</i>	κραγ-	„ κράξω	„ κέκραχα
φράζω <i>to tell</i>	φραδ-	„ φράσω	„ πέφρακα <sup>2</sup>

Verbs of this class usually have a set of secondary tenses in which the unmodified stem appears, though a few unmodified verbs have also a 2 aor. The secondary tenses have a meaning similar to the primary ones. The terminations of the 2 aor. are the same as those of the imperf.

Thus the 2 aor. of the preceding verbs will be ἔ-τυπ-ον, ἔ-βλαβ-ον, ἔρ-ρίφ-ον, ἔ-ταγ-ον, ἔ-κραγ-ον, ἔ-φραδ-ον.

γράφω	γράφω	γέγραφα	2 aor. ἔγραπον	<i>I write</i>
κόπτω	κόψω	κέκοφα	„ ἔκοπον	<i>I knock, beat</i>
τρέπω	τρέψω	τέτροφα	„ ἔτραπον	<i>I turn</i>
λείπω	λείψω	λέλειφα	„ ἔλιπον	<i>I leave, fail</i>
κρύπτω	κρύψω	κέκρυφα	„ ἔκρυβον	<i>I hide, cover</i>
φεύγω			„ ἔφυγον	<i>I flee</i>
ἔχω <sup>3</sup>	{ ἔξω and σχῆσω	ἔσχηκα	„ ἔσχον	{ <i>I have,</i> <i>possess</i>

φημί, *I say*; 2 aor. ἔφην.

\*Ἐλεγον οὖν τῷ Πιλάτῳ οἱ *chief priests* τῶν Ἰουδαίων. Μὴ γράφε. Ὁ βασιλεὺς τῶν Ἰουδαίων. ἀλλ' ὅτι ἐκεῖνος εἶπε. Βασιλεὺς εἰμι τῶν Ἰουδαίων. *Answered* ὁ Πιλάτος. Ὁ γέγραφα, γέγραφα. Ταῦτα ἔγραψα ὑμῖν. Ἐν τῇ καρδίᾳ ἔκρυψα τὸν λόγον σου. Ἐφύγον οἱ ἄνθρωποι καὶ εἶπον αὐτὸ ἐν τῇ ἀγορᾷ. Ὁ ἄγγελος

<sup>1</sup> Note the peculiarity of this reduplication when the stem begins with ρ.

<sup>2</sup> S. G. Green.

<sup>3</sup> Has two stems εχ- and σχη-, each defective alone, but combining to make a complete set of tenses. Compare *Go* and *Went* in English.

τοῦ Κυρίου τὴν θύραν τῆς φυλακῆς ἤνοιξε. Ταῦτα εἰς βιβλίον γράφατε. Ὁ βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἐκκλησίαις ταῖς ἐν Ἀσίᾳ. Καὶ τρέψα βλέπειν τὴν φωνὴν ἣ ἐλάλησε μετ' ἐμοῦ· καὶ τρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς· καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνίων ὁμοιον υἱῷ ἀνθρώπου. Εἶπὲ ἡμῖν πότε ταῦτα ἔσται;<sup>1</sup> Ἰδετε τὸν τόπον. Ἦκουσεν ὁ Ἰησοῦς ὅτι *they had cast him out, and finding him* εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; *Answered* ἐκεῖνος, καὶ εἶπε· Τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ *thou hast seen* αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν. Ὁ δὲ ἔφη· Πιστεύω, Κύριε!

## LESSON XXXIV.

πράσσω	οἱ πράττω	πράξω	πέπραχα	ἔπραγον	{ <i>I make, do</i>
κηρύσσω	,, -ττω	κηρύξω	κεκήρυχα		{ <i>I proclaim, announce</i>
φυλάσσω	,, -ττω	φυλάξω	πεφύλαχα		{ <i>I guard, watch</i>
ὀρύσσω	,, -ττω	ὀρύξω	ὀρώρυχα <sup>2</sup>	ὥρυγον	<i>I dig</i>
πλήσσω	,, -ττω	πλήξω	πέπληχα	{ ἐπληγον } <sup>3</sup>	{ <i>I strike, wound</i>
ἀρπάξω	{ ἀρπάξω } { ἀρπάσω }	ἥρπαχα (οἱ -κα)	ἥρπαγον		{ <i>I carry off, plunder</i>
θαυμάζω	θαυμάσω	τεθαύμακα			{ <i>I admire, marvel, wonder</i>

<sup>1</sup> Neuter plurals take a verb in the singular.

<sup>2</sup> Note this curious sort of *double reduplication*, though sometimes only ὥρυχα.

<sup>3</sup> ἐπληγον, when referring to the *body*; ἐπλαγον, to the *mind*.



ἐτοιμάζω	ἐτοιμάσω	ἡτοιμάκα (ἐτοιμος ready)	{ I make ready, prepare
δοξάζω	δοξάσω	δεδόξακα	
γυμνάζω	γυμνάσω	γεγύμνακα (γυμνός naked)	I glorify I exercise
νομίζω	νομίσω	νενόμικα (νόμος)	{ I establish by law, I think, regard
σώζω	σώσω	σέσωκα	
σχίζω	σχίσω	ἔσχικα	I save I tear, divide

Τί πράσσεις; Οὐκ ὁ θέλω πράσσω, ἀλλ' ὁ μισῶ τοῦτο ποιῶ. Κήρυξεν τὸν λόγον. Ὁ δοῦλος ποιητὴς ᾤριζεν ἐν τῇ γῇ καὶ ἔκρυπεν τὸ τάλαντον τοῦ κυρίου αὐτοῦ. Τοῦτο ἂν ἔκραξε. Τί θαυμάζετε; Τοῦτο φράζω σοι. Ἴδού, τὸ ἄριστόν μου ἡτοιμάσα. Ἐτοιμάσατε τὴν ὁδὸν Κυρίου! Ὅτε ἐτέλεσεν τοὺς λόγους τοίτους ἐθαύμαζον. Ἄλλους ἔσωσεν. Οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον. Ὅσπερ οἱ ὑποκριταὶ ποιοῦσιν. Ἐκήρυσσε τὸ εὐαγγέλιον. Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ καρδιά ἡμῶν δυνη ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήρογεν ἡμῖν τὰς γραφάς; Οὐκ ἔσεσθε ὥσπερ οἱ ὑποκριταί. Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ *shall lose αὐτήν* καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. Πάτερ, δόξασόν σου τὸ ὄνομα. *There came οὖν φωνὴ ἐκ τοῦ οὐρανοῦ* Καὶ ἐδόξασα, καὶ πάλιν δοξάσω. Ἄλλοι ἔλεγον Ἄγγελος αὐτῷ λελάληκεν. Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων *more than* τὴν δόξαν τοῦ Θεοῦ. Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά (aor. part. acc. s. m.) με.

## LESSON XXXV.

*Liquid stems are generally modified in the pres. tense.*

The fut. act. originally ended in -εω, but the σ being dropped (see Lesson IV.), the vowels thus coming together

<sup>1</sup> Compounded of διὰ and ἀνέγω.

were contracted according to rule, thus leaving the fut. in -ῶ.

The fut. act. of liquid verbs is therefore like the pres. of contracted pure verbs, with stem ending ε- (see Lesson XXIX.)

The 1 aor. follows the fut. in omitting σ, but lengthens the vowel of the preceding syllable ; thus :—

φαν-	pres. φαίνω	fut. φανῶ	1 aor. ἔφηνα
ἀγγελ-	„ ἀγγέλλω	„ ἀγγεῶ	„ ἤγγειλα
κριν-	„ κρίνω	„ κρινῶ	„ ἔκρινα
συρ-	„ σύρω	„ συρῶ	„ ἔσυρα
ἄρ-	„ αἶρω	„ ἄρῶ	„ ἤρα

In the perf. act. as ν cannot stand before κ, various expedients are adopted. Some verbs drop the ν, as κρίνω, κέκρικα ; others adopt a 2nd perf. with the aor. stem, as φαίνω, πέφηνα ; and lastly, others form the perf. as from a pure root in ε-, as μένω, to remain, μεμένηκα, as if from μενέω.

Pres.	Fut.	Perf.	1 aor.	2 aor.	
φαίνω	φανῶ	πέφαγκα	ἔφηνα	ἔφανον	{ I show, appear
φθείρω	φθερῶ	ἔφθαγκα	ἔφθειρα	ἔφθαρον	{ I destroy, corrupt
σπείρω	σπερῶ	ἔσπαγκα	ἔσπειρα	ἔσπαρον	{ I sow (seed)
κτείνω	κτενῶ	ἔκτακα	ἔκτεινα	ἔκτανον	I kill, slay
αἶρω	ἄρῶ	ἤρκα	ἤρα		{ I lift, take away
ἐγείρω	ἐγερῶ	ἐγήγερκα <sup>1</sup>	ἤγειρα		{ I awaken, raise up
βάλλω	βαλῶ	βέβληκα		ἔβαλον	{ I throw, cast

<sup>1</sup> Compare this perf. with that of ὀρύσσω, in Lesson XXXIV.

Pres.	Fut.	Perf.	1 aor.	
στέλλω	στελῶ	ἔσταλα	ἔστειλα	{ <i>I send, prepare</i>
ψάλλω	ψαλῶ	ἔψαλα	ἔψαλα	
κλίνω	κλινῶ	κέκλικα	έκλινα	{ <i>I bend, incline, lay</i>
κρίνω	κρινῶ	κέκρικα	έκρινα	
μένω	μενῶ	μεμένηκα	ἔμεινα	{ <i>I stay, wait for, etc.</i>
ἀμύνω	ἀμυνῶ		ἤμυνα	
				{ <i>I defend, ward off</i>

## COGNATE TENSES IN THE ACTIVE VOICE.

	Indic.	Imperat.	Subj.	Opt.	Infín.	Part.
Pres.	λύω	λύε	λύω	λύοιμι	λύειν	λύων
Imp.	ἔλθον		(pres.opt.)			
Fut.	λύσω			λύσοιμι	λύσειν	λύσων
1 aor.	ἔλυσα	λῦσον	λύσω	λύσαιμι	λῦσαι	λύσας
Perf.	λέλυκα	λέλυκε	λελύκω	λελύκοιμι	λελυκέναι	λελυκώς
Plup.	ἐλελύκειν		(perf.opt.)			
2 aor.	ἔλθον	λύε	λύω	λύοιμι	λυεῖν	λυών

\*Εγείρε, ἥδη γὰρ ἡ ἡμέρα φαίνει. Λέγει ὁ Ἰησοῦς· Ἄρατε τὸν λίθον. Λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς ὅψει (ἰθὺι *shoulddest see*) τὴν δόξαν τοῦ Θεοῦ; Ἦραν οὖν τὸν λίθον. Εἴ τις τὸν ναὸν (*temple*) τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν. Εἰς φυλακὴν βληθήσῃ. Αὐτὸν εἰς φυλακὴν ἔβαλεν. Μείνον μεθ' ἡμῶν, ἡ ἡμέρα γὰρ ἥδη κέκλικε. Τί ζητεῖτε; Θέλομεν ἰδεῖν ποῦ μένεις.

Μὴ<sup>1</sup> ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ τί ποιεῖ; Τί οὐ κρίνετε τὸ δίκαιον; Κρίνατε ὃ φημι. Οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. \*Ἐλεγον· Τί ποιούμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.

## LESSON XXXVI.—*Prepositions.*

Many prepositions have already been introduced; but it is of great importance that the student should have correct ideas of the primary force of the Greek prepositions: they express "local geometrical relation." If we analyse the geometrical parts of these three ideas,—the *line*, the *superficies*, and the *solid*—we shall obtain an exact mathematical analysis and enumeration of the Greek prepositions, the use of which in the New Testament especially is marked by the most wonderful precision, although "such frightful laxity has been indulged and recommended, even by professors of the language."

A CUBE has six geometrical parts :—

The upper plane	.	.	.	.	is	ὑπέρ
The under plane	.	.	.	.	„	ὑπό
The front	.	.	.	.	„	ἀντί
The side	.	.	.	.	„	παρά
Both sides (together, <i>i.e.</i> , partly round)	.	.	.	.	„	ἀμφί
The rear (out of sight)	.	.	.	.	„	ὀπισθεν

Of the SUPERFICIES :—

The plane	.	.	.	.	is	ἐπί
The boundary line around it	.	.	.	.	„	περί
Within that line	.	.	.	.	„	ἐν
Without that line	.	.	.	.	„	ἐκ
An intersecting line, dividing the surface into two	.	.	.	.	} „	διά
	.	.	.	.		

<sup>1</sup> Not translated, simply suggesting the answer *No*.

Lines are either vertical or horizontal.

Of VERTICAL lines :—

The top is ἀνά | The bottom is κατὰ

Of HORIZONTAL lines :—

The front is πρό. The hinder extremity (as in the case of the solid) has no special name, but is indicated by ἐπί or ὑπό.

A line being composed of three parts, two extremities and the middle: the middle is of three kinds :—

1. When of the same substance with the extremities, as the middle of a beam, μερά.
2. When of a different substance, as a rope connecting two trees, σύν.
3. When it is an empty space, as in drawing a line from our eye to a star, the relation between them is indicated by ἀπό.

“Add the particle of motion σε to πρό, it becomes πρὸς, *towards, to the front of an object*; add it to ἐν or ἐν, it becomes εἰς, *into*. Here are all the prepositions.<sup>1</sup>”

## LESSON XXXVII.

The secondary meanings of prepositions can with a little thought and care be traced in most cases up to their primaries. Let the student give them, in reading the New Testament, their primary force; and then, catching the idea sought to be conveyed, dress it in suitable idiomatic English, and he will arrive at the secondary meanings with comparative facility.

<sup>1</sup> The ideas illustrated in this and the following Lesson have been obtained from a remarkable article in *The Quarterly Review* for January, 1863; and the quotations are also taken from the same source.

"Prepositions do not govern cases; that is, determine them. That which determines the case is the idea which it is wanted to express, according to the view we have given of them. The preposition only adds a more precise geometrical view of the relation in which the two objects stand to each other.

"The genitive, dative, and accusative—all of them, as distinguished from the nominative—denote the *second* of two nouns placed in some relation to each other.

"The ACCUSATIVE is employed to express length in *duration of time*, as, 'all night long,' *νύκτα*; and *extension of space*, as, 'he walked *along* the river,' *ποταμόν*; the *subject of the action*, as, 'he killed the man,' *ἄνδρα*; the *thing made or done*, as, *ποιήσωμεν σκηνάς*, 'let us make tents;' the *place to which direct motion is addressed*, as, *εἰσῆλθεν εἰς κώμην*, 'he entered into a village;' the *object contemplated*, as, *ὀμνύειν τινά*, to swear, looking at a person; *κόπτεσθαι τινα*, 'to cut yourself in sorrow, contemplating a person as dead;' and the passive cause, as, *φοβεῖσθαι τινα*, to be alarmed at a person doing nothing, whereas, if he were actively terrifying us, it would be *τινος*.

"The GENITIVE denotes *relationship in general*, every kind of it. Construe it 'in relation to,' 'in regard to,' 'in reference to,' 'concerning,' 'in connexion with,' and its precise meaning will always be recognised.

"The DATIVE also expresses the second term of a relation (this is, of two nouns standing in relation to each other), but with the additional notion always of an interval lying between the two objects. Hence it is rendered by the English prepositions 'to,' 'with,' 'in,' 'for,' 'at,' with an interval, or 'near;' and sometimes 'from,' where something is taken from a person. In each of these instances there must be an interval supposed to exist between the objects."<sup>1</sup>

To assist the student we append a list of the significations commonly pertaining to the prepositions when used with the different cases. Some are used with an acc. only; some with a gen., or a dat. only; some are used with two cases,

<sup>1</sup> See note, page 46.

and some with three ; but the following table will make all clear.

Some of the prepositions mentioned in this list are found only in composition, *i.e.*, compounded with some verb, or are used in the New Testament very rarely.

PREPO- SITIONS.	ACCUSATIVE.	GENITIVE.	DATIVE.
εἰς	<i>into, unto, to</i>		
ἀνά	<i>up, used in the phrases ἀνὰ μέσον, in the midst of ; ἀνὰ μέρος, in turns (1 Cor. xiv. 27).</i>		
ἀντί (ἀνθ')		<i>over against, for, instead of, opposed to</i>	
ἀπό (ἀφ')		<i>from, away from, after</i>	
ἐκ (ἐξ)		<i>out of, from</i>	
πρό		<i>before, (time or place)</i>	
ἐν			<i>in (time or place), within</i>
σύν	<i>(union of co-operation)</i>		<i>with, together with</i>
διά (δι')	<i>through (as tending towards), owing to, on account of</i>	<i>through (as proceeding from), between, by means of</i>	

PREPO- SITIONS.	ACCUSATIVE.	GENITIVE.	DATIVE.
κατά (καθ')	<i>down</i> (towards) by, at, during, over, accord- ing to, through- out	<i>down</i> (from), against	
μετά (μεθ')	(union of locali- ty) <i>with</i> , after	together with, among	
περί	<i>around</i> (entire- ly), about, round about	about, concern- ing, on behalf of <sup>1</sup>	
ὑπέρ	<i>above</i> (super), over, beyond	above, for, on behalf of	
ὑπό (ὑφ')	<i>under</i> , in the power of, close upon	by (of the agent)	
ἐπί (ἐφ')	up to (of place, number, or aim); over (of time, place, ex- tent)	<i>upon</i> (as spring- ing from), over, in the time of, in the presence of	<i>upon</i> (as rest- ing on), in addition to, on account of
παρά	<i>beside</i> , compared with, contrary to, instead of	from (of per- sons, as ἀπό, of places)	near, with (at the side of—of persons only) <sup>2</sup>
πρός	<i>towards</i> , in re- ference to	in favour of <sup>3</sup>	at, close by

<sup>1</sup> Once, *above*, 3 John 2.<sup>2</sup> Except John xix. 25.<sup>3</sup> Only in Acts xxvii. 34.



## LESSON XXXVIII.

Prepositions are affixed to verbs to give them a more exact force or direction ; thus, from

βαίνω	<i>I go</i>	λύω	<i>I loose</i>
ἀναβαίνω	<i>I go up</i>	ἀπολύω	<i>I send away,</i> <i>release</i>
διαβαίνω	<i>I go through</i>	καταλύω	<i>I throw down,</i> <i>destroy</i>
καταβαίνω	<i>I go down</i>	διαλύω	<i>I dissolve,</i> <i>separate</i>
παραβαίνω	<i>I deviate, trans-</i> <i>gress</i>	βλέπω	<i>I look</i>
ὑπερβαίνω	<i>I go beyond, or</i> <i>over</i>	ἀναβλέπω	<i>I look up</i>
βάλλω	<i>I throw</i>	πέμπω	<i>I send</i>
ἐπιβάλλω	<i>I throw upon</i>	ἐκπέμπω	<i>I send out</i>
ἐκβάλλω	<i>I cast out</i>	κόπτω	<i>I cut</i>
ἐμβάλλω	<i>I cast in (Lesson</i> <i>III. 8)</i>	ἐκκόπτω	<i>I cut off</i>
παραβάλλω	<i>I set beside,</i> <i>compare</i>	προσκόπτω	<i>I knock against,</i> <i>stumble</i>
στέλλω	<i>I send</i>	κτείνω	<i>I slay</i>
ἀποστέλλω	<i>I send forth</i>	ἀποκτείνω	<i>I kill</i>
πατέω	<i>I tread</i>		
περιπατέω	<i>I walk about</i>		

Δι' ἀνθρώπου ὁ θάνατος ἦν. Τὸ εὐαγγέλιον κατὰ Ἰωάννην.  
 \*Ὅς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστι. Οὐκ ἔστιν δούλος ὑπὲρ  
 τὸν κύριον αὐτοῦ. \*Ἦδη ὑμεῖς καθαροὶ ἐστε, διὰ τὸν λόγον ὃν  
 λελάληκα ὑμῖν. Εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τούτον, καὶ ἐν  
 τρισὶν ἡμέραις ἐγερῶ αὐτόν. Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσ-  
 στοντα ἐν φωνῇ μεγάλῃ· Τίς ἐστιν ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ  
 λύσαι τὰς σελὰς αὐτοῦ; Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ.  
 \*Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου. \*Ἀπ'  
 ἀρχῆς ἦν ὁ οὐρανὸς καὶ ἡ γῆ. \*Ἄρατε ἀπ' αὐτοῦ τὸ τάλαντον.  
 Δεῦτε ἀποκτείνωμεν αὐτόν. Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκ-  
 τεῖναι; \*Ἀπέκτειναν αὐτὸν καὶ ἐξέβαλον. \*Ἀποστελῶ τὸν ἄγγελόν

μον. Ἀπόλυσον τὸν λαόν. Ἀπέλυσαν αὐτούς. Ἐκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ. Ὁ Θεὸς ἐν τῷ οὐρανῷ ἄνω, καὶ σὺ ἐπὶ τῆς γῆς. Τί με παρὰ τὸν νόμον τύπτετε; Τί τοῦτο ἀκούω περὶ σοῦ; Ἐγὼ μεθ' ὑμῶν αἰεὶ εἰμι. Καὶ μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ. Τί παραβαίνετε τὸν νόμον; Οἱ ἄγγελοι τοῦ Θεοῦ ἀνέβαινον καὶ κατέβαινον ἐπ' αὐτῇ. Μήποτε προσκόψῃς πρὸς λίθον τὸν ποῦτ σου. Ἐγείρε καὶ περιπάτει.

## LESSON XXXIX.

μακάριος	μακαρία	μακάριον	{ happy, blessed
μέσος	μέση	μέσον	
ἐμός	ἐμή	ἐμόν	{ my, mine
φιλόσοφος philosopher	φιλοσοφία philosophy	βραβεῖον	
καρπός fruit	ἀρετή virtue	ιερόν temple <sup>1</sup>	
νῆσος island	ἐκκλησία { assembly, church	εὐαγγέλιον gospel	
εὖ well	ἄπειμι I am absent	πάρεμι I am present	

Κηρύξατε τὸ εὐαγγέλιον. Δένδρον ἀγαθὸν οὐ ποιεῖ καρποὺς πονηροῦς. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. Εὐλογία Κυρίου ἐπὶ κεφαλὴν δικαίου. Περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ. Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε. Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ! Ἀπὸ τοῦ φόβου ἔκραξαν. Ἐκ τοῦ εὐαγγελίου ζῆν. Οἱ φύλακες πρὸ τῶν θυρῶν ἦσαν. Ὁ τάφος αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. Πέτρος καὶ οἱ σὺν αὐτῷ. Ἐμμανουὴλ μεθ' ἡμῶν ὁ Θεός. Ἀνέβη εἰς τὸ ὄρος. Τίς σὺν ἐστι Παῦλος, τίς δὲ Ἀπολλῶς; διάκονοι δι' ὧν ἐπιστεύσατε. Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ.

<sup>1</sup> ἱερόν is the whole enclosure of the temple, while ναός is particularly the inner shrine, the holy place; see Luke i. 9, 21, 22; iv. 9; Acts xix. 24, 27; Mat. xii. 5, 6; xxvii. 51.

## LESSON XL.

ἴδιος	ἰδία	ἴδιον	<i>own, private</i>
χριστός (ὁ Χρ. <i>the Christ</i> )	χριστή	χριστόν	<i>anointed</i>
ἕκαστος	ἑκάστη	ἕκαστον	<i>each, every one</i>
ὀφθαλμός <i>eye</i>	τέχνη	πλοῖον	<i>ship</i>
λαός <i>people</i>	καθέδρα	ἐλαιον	<i>olive oil</i>
θησαυρός <i>treasure</i>	σκοτία	σκάνδαλον	<i>snare, stumbling-block</i>
γάμος <i>marriage</i>	γωνία <i>corner</i>	οὐαί	<i>woe!</i>
ἀεί <i>always</i>	ἄχρι <i>to, unto, as far as, until</i>	(with a gen.)	

Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. Ἐλαίω τὴν κεφαλὴν μου οὐκ ἤλειψας. Βασιλεὺς τις γάμους ἐποίησε τῷ υἱῷ αὐτοῦ, καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι αὐτοὺς εἰς τοὺς γάμους. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων. Ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. Οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ. Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης· Ἴδου ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν. Καὶ μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστῶτας (*standing*) ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν, ἀμὴν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. Πάντες πρὸ ἐμοῦ, κλέπται εἰσὶ· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην. Λέγει τοῖς ἀνθρώποις· Δεῦτε ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μὴτι οὗτός ἐστιν ὁ Χριστός;

## LESSON XLI.

## Contracted Nouns of the First Declension.

<i>Singular.</i>				<i>Plural.</i>			
MASCULINE.		NEUTER.		MASCULINE.		NEUTER.	
<i>mind</i>		<i>bone</i>		<i>mind</i>		<i>bone</i>	
νόος	νοῦς	ὀστέον	ὀστοῦν	νόοι	νοῖ	ὀστέα	ὀστᾶ
νόον	νοῦν			νόους	νοῦς		
νόου	νοῦ	ὀστέου	ὀστοῦ	νόων	νών	ὀστέων	ὀστῶν
νόῳ	νόῳ	ὀστέῳ	ὀστῳ	νόοις	νοῖς	ὀστέοις	ὀστοῖς
νόε	νοῦ	ὀστέον	ὀστοῦν				

*Singular.*

MASCULINE.		FEMININE.		NEUTER.	
		<i>golden</i>			
χρῦσ-εος	-οῦς	χρυσ-έη	-ῆ	χρῦσ-εον	-οῦν
-εον	-οῦν	-έην	-ῆν	-εον	-οῦν
-έου	-οῦ	-έης	-ῆς	-έου	-οῦ
-έῳ	-ῳ	-έῃ	-ῃ	-έῳ	-ῳ
-εε		-έῃ	-ῃ		

*Plural.*

χρυσ-οῖ	χρυσ-αῖ	χρυσ-ᾶ
-οῖς	-αῖς	-ᾶ
-ῶν	-ῶν	-ῶν
-οῖς	-αῖς	-οῖς

It will be observed that these contractions simply follow the rules in Lesson IV.

The termination *-της* has the force of *one who does*.

ἀκροατής	hearer	from	ἀκούω	I hear
δεσπότης	master, ruler			
ἐργάτης	workman, labourer	„	ἔργον	work

ιδιώτης	a private person	from	ἴδιος	private
κλέπτης	thief	„	κλέπτω	I steal
μαθητής	disciple	„	μανθάνω	I learn
νεανίας	youth, young man	„	νέος	young
ναύτης	sailor	„	ναῦς	ship
ὀφειλέτης	a debtor	„	ὀφείλω	I owe
πολίτης	a citizen	„	πόλις	a city
προφήτης	a prophet	„	{ πρό	before, and
			{ φημί	I say
ποιητής	a doer	„	ποιέω	I make, do
στρατιώτης	a soldier	„	στρατός	army
ὑποκριτής	{ stage-actor, hypocrite			
ψεύστης	liar	„	ψεύδω	I lie

μόνον (adv.) only      ὅτε when      μήτι (adv.) is it?

Ἄξιός ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. Κάλεσον τοὺς ἐργάτας. Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι *come* εἰς τὸν οἶκόν μου. Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν. Ὁ Θεὸς ἐλάλησεν ἡμῖν ἐν τοῖς προφήταις. Ἦξω ἐπὶ σε ὡς κλέπτης. Οὐαὶ ὑμῖν, ὑποκριταί! Γίνεσθε (be) ποιηταί λόγου καὶ μὴ ἀκροαταί μόνον. Οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί. Ὁφειλέται ἐσμέν οὐ τῇ σαρκί,<sup>1</sup> τοῦ κατὰ σάρκα ζῆν. Ὁ Παῦλος προσκαλεσάμενός με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαί σοι. Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων, Τίς ἀνθρώπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἰf he lose one ἐξ αὐτῶν. Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων πάντες γὰρ αὐτῷ ζῶσιν. Εἶπον πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; οὐκ ἔστιν ὧδε. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος, οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Ἐν αὐτῷ ζωὴ ἦν καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν (*comprehended*).

<sup>1</sup> From σάρξ, which see.

## LESSON XLII.

Present Participle of εἰμί.

*Singular.**Plural.**ὄν, being*

	MASC., NEUT.		FEM.		MASC., NEUT.		FEM.
Nom.	ὄν	} ὄν	οὔσα		ὄντες	} ὄντα	οὔσαι
Acc.	ὄντα		οὔσαν		ὄντας		οὔσας
Gen.	ὄντος		οὔσης		ὄντων		οὔσων
Dat.	ὄντι		οὔσῃ		οὔσι		οὔσαις

In the same way are declined :—

Present Participle.

λύων	λύουσα	λύον	loosing
------	--------	------	---------

Future Participle.

λύσων	λύσουσα	λύσον	going to loose
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2 Aorist Participle.

λύνων	λυούσα	λύνον	having loosed
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It has been explained that the infin. is capable of being regarded and treated as a verbal noun (Lesson XXIV.), and similarly the part. is regarded and treated as a verbal adj.; thus :—

ὁ λύων      *the (man) loosing = he who looses*  
 τοῦ λύοντος      *of him who looses ; as, or, when he was loosing*<sup>1</sup>  
 τῷ λύοντι      *to him who is loosing = to him who looses*

Participles also follow the general rules for contractions.

φιλ-έων	-ὦν	φιλ-έουσα	-οὔσα	} φιλ-έον -οῦν
-έοντα	-οῦντα	-έουσαν	-οὔσαν	
τιμ-άων	-ὦν	τιμ-άουσα	-ῶσα	} τιμ-άον -ῶν
-άοντα	-ῶντα	-άουσαν	-ῶσαν	
σκη-όων	-ὦν	σκη-όουσα	-οὔσα	} σκη-όον -οῦν
-όοντα	-οῦντα	-όουσαν	-οὔσαν	

<sup>1</sup> When used independently.

PRES.	FUT.	PERF.	2 AOR.	
γινώσκω, OR, γινώσκω	γνώσω	ἔγνωκα	ἔγνων <sup>1</sup>	<i>I know</i>
ἀναγινώσκω	ἀναγνώσω	ἀνέγνωκα	ἀνέγνων	<i>I read, or, know by read- ing</i>
διδάσκω	διδάξω	δεδίδαχα		<i>I teach</i>
εὕρισκω	εὕρήσω	εὗρηκα	εὔρον	<i>I find</i>
μανθάνω		μεμάθηκα	ἔμαθον	<i>I learn</i>
διδάσκαλος	<i>a teacher</i>			
σκηνώ	<i>I dwell in taber- nacles, or, tents</i>			
ἀλείφω	<i>I anoint</i>			
δάκτυλος	<i>a finger</i>			
διάκονος	<i>a servant</i>			
ναός	<i>a temple</i>			
παραβολή	<i>a parable</i>			
πηλός	<i>clay</i>			
		ἀρά γε	indeed	
		δεῦτε	come! come hither!	
		ἐκεῖνος	that, that one there	
		μισθός	hire, wages, reward	
		μόσχος, ὁ or ἡ	a calf	
		ὄρος, -ους, τό	a mountain	
		οὐχί	by no means, nay	
		Σάββατον	Sabbath, rest	

Οὐκ ἀνέγνωτε τί ἐποίησε Δαυὶδ, ὅτε *he was an hungred* καὶ οἱ μετ' αὐτοῦ; Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεis; Ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν· Ἀρά γε γινώσκεis ἃ ἀναγινώσκεis; Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν. Κύριε, ἔγνω σε. Οὐκ ἔγνω Ἰωσήφ. Ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. Διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. Διδάσκοντες αὐτοὺς. Ὁ ζητῶν εὕρισκει. Ὁ εὕρων τὴν ψυχὴν αὐτοῦ ἀπολέσει (*shall lose*) αὐτήν. Μάθετε ἀπ' ἐμοῦ. Μαθὼν ὅτι Ῥωμαῖός ἐστι. Καὶ ὁ λόγος ἐσκήνωσεν ἐν ἡμῖν. Διὰ τοῦτο *rejoice* οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. Ἀλεψαί σου τὴν κεφαλὴν. Ἀλεψῶσιν αὐτόν. Ὁ δὲ Ἰησοῦς τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. Ἔστω ὑμῶν διάκονος. Ὁ καταλύων τὸν ναόν. Καὶ ἀπολύσας τοὺς *multitudes*, ἀνέβη εἰς τὸ ὄρος. Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν (*witness*) ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην

<sup>1</sup> 2 AOR. ἔγν-ων, -ως, -ω, etc.; imperat. γνώθι; infin. γινῶναι; part. γνούς. The tenses of γινώσκω are taken from the unused γνώω, and instead of fut. γνώσω is used the middle form γινώσσομαι.

πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν (μαρτυρέω) ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ, καὶ αὕτη ἐστὶν ἡ μαρτυρία ὅτι ζωὴν αἰώνιον ἔδωκεν (1 aor. δίδωμι) ἡμῖν ὁ Θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ νῷ αὐτοῦ ἐστίν. Ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

## LESSON XLIII.

Most works on Greek commonly make two declensions of the one already given, but the plan herein pursued is believed to be the simpler. Accordingly the second declension herein will be that commonly known as the third.

### THE SECOND DECLENSION

differs from the first, in that the terminations of its cases are *added to* the stem, thus making *an extra syllable*.

In the first declension the nom. case sing. exhibits the pure stem; while in the second this stem is generally modified in the nom. sing., and is found pure in the gen. after taking away the case ending.

Nouns of this declension are declined on the model of

### The Indefinite Pronoun.

τίς (stem *τιν-*) *any, a certain, a; or, who? what? which?*<sup>1</sup>

Singular.			Plural.		
	MASC., FEM.	NEUT.		MASC., FEM.	NEUT.
Nom.	τίς	τί	Nom.	τινές	τινά
Acc.	τινά		Acc.	τινάς	
Gen.	τινός		Gen.	τινῶν	
Dat.	τινί		Dat.	τισί	

<sup>1</sup> *Note on Accent.*—When interrogative the *ι* of the stem is accented throughout, the dissyllabic forms being paroxytone. Of τίς indefinite all the forms are enclitic.



Notice here that as the letter  $\nu$ , in which the stem terminates, can stand only before dentals (Lesson III., 8), it is dropped in the nom. sing. before the  $\sigma$ , which is the usual termination added to the stem in this case; so that  $\tau\nu\varsigma$  becomes  $\tau\iota\varsigma$ .

The nom. plur. adds  $-\epsilon\varsigma$ .

The acc. sing. adds  $-a$ , which is really only a substitute for  $\nu$ ; which termination actually appears in some pure stems of this declension, as will presently be seen.

The acc. plur. adds  $-as$ . The student will not fail to notice the similarity in the acc. endings of this declension and those of the first.

The Gen. Sing. adds  $-os$  (note  $-\eta\varsigma$  and  $-as$  of the first.)

„ „ Plur. „  $-ων$  as in the first declension.

„ Dat. Sing. „  $-ι$  always traceable in the first.

„ „ Plur. „  $-\sigmaι$  { with necessary modifications; note the terminal  $-αις$ ,  $-οις$ , of the first.

The nom. and acc., sing. neut., generally drop the last letter of the stem, but in the plur. are regularly formed.

$\tau\iota\varsigma$ , as has been seen, is both interrogative and indefinite; the transition from the former to the latter can easily be traced. It comes to almost the same thing whether we say, “*What man* is there among you *who* will give?” etc.; or, “Is there *any man* among you?” etc. The only difference between the forms of the two is in the accent and the position in the sentence.<sup>1</sup>

## LESSON XLIV.

LABIAL STEMS make the nom. in  $\psi$ , as:—

$\text{Ἀραβ}$	<i>an Arabian</i>	from	$\text{Ἀραβ}$	Gen. $\text{Ἀραβος}$
$\text{Αἰθιοψ}$	<i>an Ethiopian</i>	„	$\text{Αἰθιοψ}$	„ $\text{Αἰθιοπος}$

<sup>1</sup> S. G. Green.

SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
*Αραψ	*Αραβ-ες	Αιθίοψ	Αιθίοπ-ες
*Αραβ-α	-ας	Αιθίοπ-α	-ας
-ος	-ων	-ος	-ων
-ι	*Αραψι	-ι	Αιθίοψι

GUTTURAL STEMS make the nom. in ξ, as:—

φλόξ <i>flame</i>	from φλογ-	θρίξ <i>hair</i>	from θριχ- <sup>1</sup>
κήρυξ <i>herald</i>	„ κηρυκ-	φύλαξ <i>guard</i>	„ φυλακ-
νύξ <i>night</i>	„ νυκτ-	σάρξ <i>flesh</i>	„ σαρκ-

SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
νύξ	νύκτ-ες	σάρξ	σάρκ-ες
νύκτ-α	-ας	σάρκ-α	-ας
-ός	-ῶν	-ός	-ῶν
-ί	νυξί	-ί	σαρξί

The letter *a* prefixed to a word usually reverses its meaning, as:—

		MASC., FEM.	NEUT.
From πιστός <i>faithful</i>		ἄπιστος	-ον <i>unfaithful</i>
„ θάνατος <i>death</i>		ἀθάνατος	„ { <i>immortal,</i> <i>undying</i>
„ Θεός <i>god</i>		ἄθεος	„ { <i>without God,</i> <i>ungodly</i>
„ δίκη <i>justice</i>	{	ἄδικος	„ { <i>unjust</i>
	f. ἀδικία		{ <i>injustice</i> (noun subst.)
„ τέχνη <i>art</i>		ἀτεχνῶς	{ <i>unskilfully</i> (adv.)
θνητός, -ή, -όν <i>mortal</i>		ἄβυσσος	<i>abyss</i>
ἁμαρτία <i>sin</i>		λέων, -οντος	<i>lion</i>

Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ὁ Ἰωάννης ἐπεμψέ τινας τῶν μαθητῶν αὐτοῦ πρὸς τὸν Ἰησοῦν. Ὁ τι ἂν λέγῃ ὑμῖν, ποιήσατε. Οἱ φύλακες πρὸ τῆς

<sup>1</sup> Gen. τριχός.

θύρας τῆς φυλακῆς ἦσαν. Ἐκάλεσεν ὁ Θεὸς τὸ φῶς Ἡμέραν καὶ τὸ σκότος ἐκάλεσε Νύκτα. Ὁ Θεὸς ἤγειρεν Ἰησοῦν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. Ἴδου ἐγὼ εἰμι ὃν ζητεῖτε. Ὁ θεὸς τοῦ αἰῶνος τούτου ἐστὶν ὁ διάβολος. Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὥσεί ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἀρχων τῶν Ἰουδαίων. Οὗτος came πρὸς τὸν Ἰησοῦν νυκτός. Ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί.

## LESSON XLV.

DENTAL STEMS drop the stem-ending before *s*, as :—

παῖς <i>a child</i>	from	παιδ-	ὄρνις <sup>1</sup> <i>bird</i>	from	ὀρνιθ-
χάρις <i>favour</i>	„	χαριτ-	ὀδούς <i>tooth</i>	„	ὀδοντ-
ἐλπίς <i>hope</i>	„	ἐλπιδ-	φῶς, τό <i>light</i>	„	φωτ-

SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
χάρις	χάριτ-ες	φῶς	φῶτ-α
χάριν <sup>2</sup>	-ας	φωτ-ός	-ων
χαριτ-ος	-ων	-ί	φωσί
-ι	χάρισι		

VOWEL STEMS simply add *s*, as :—

πόλις <i>a city</i>	from	πολι-		ἰχθύς <i>a fish</i>	from	ἰχθυ-
SINGULAR.	PLURAL.			SINGULAR.	PLURAL.	
πόλις	πόλεις	} πόλεις		ἰχθύς	ἰχθύες	
πόλιν	πόλεας			ἰχθύν	ἰχθύας, ἰχθύς	
πόλεως <sup>3</sup>	πόλεων			ἰχθύος	ἰχθύων	
πόλεϊ	πόλεσι			ἰχθυῖ	ἰχθύσι	

<sup>1</sup> Makes in acc. sing. ὄρνιν and ὄρνιθα.

<sup>2</sup> The only instance to the contrary is Acts xxiv. 27, *Codex Sinaiticus* of Tischendorf; but in this case the best authorities are in favour of writing χάριτας, not χάριτα, i.e., making it an acc. plur. and not an acc. sing.

<sup>3</sup> Attic for πόλιος.

Declension of *pās every, all.*

<i>Singular.</i>		<i>Plural.</i>	
MASC., NEUT.	FEM.	MASC., NEUT.	FEM.
<i>pās</i>	<i>pāsa</i>	<i>πάντ-ες</i>	<i>πάντα</i>
<i>παντ-α</i>	<i>πάσαν</i>	<i>-ας</i>	<i>πᾶσ-αι</i>
<i>-ός</i>	<i>πάσης</i>	<i>-ων</i>	<i>-ων</i>
<i>-ί</i>	<i>πάσῃ</i>	<i>πάσι</i>	<i>-αις</i>

In the same way are declined

*ἅπας all, altogether, the whole*; and the

## 1 Aorist Participle.

*λύ-σας*                      *λύ-σασα*                      *λύ-σαν* *having loosed*  
*πλήρωμα fulness*

Εἶδον τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας· Ὁσαννὰ τῷ υἱῷ Δαυὶδ. Ὁ Θεὸς ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν (2 aor. λαμβάνω) καὶ χάριν ἀντὶ χάριτος. Γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὁ Θεός, ὁ καλέσας με διὰ τῆς χάριτος αὐτοῦ. Ἐλπίδα ἔχων εἰς τὸν Θεόν. Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν. Ἠκούσατε ὅτι ἐρρέθη<sup>1</sup> Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος. Ὁ λαὸς εἶδε φῶς μέγα. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί, τὸ σκότος πόσον; Κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν. Κριτὴς τις ἦν ἐν τινὶ πόλει. Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀραγε *free* εἰσιν οἱ υἱοί. Ἴνα δὲ μὴ σκανδαλίσωμεν αὐτοῖς, *go thou* εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις *a piece of money*.

<sup>1</sup> Lesson LXI.

## LESSON XLVI.

Stems ending in *ν* and *ντ* (*generally*), in *ρ* (*almost always*), and in *ς* (*invariably*, except in neuters), form the nom. by lengthening the vowel preceding the termination,<sup>1</sup> as :—

ποιμήν <i>shepherd</i>	from ποιμεν-	λέων <i>lion</i>	from λεοντ-
ρήτωρ <i>orator</i>	„ ῥητορ-	αἰδώς <i>modesty</i>	„ αἰδοσ-
φρήν <i>intellect</i>	„ φρεν-	πατήρ <i>father</i>	„ πατερ-
ἄνθρωπος <i>man</i>	„ ἀνερ-	ἀστὴρ <i>star</i>	„ ἀστερ-
αἶρ <i>air</i>	„ ἀερ-	μήτηρ <i>mother</i>	„ μητερ-
γαστήρ <i>belly</i>	„ γαστερ-	θυγάτηρ <i>daughter</i>	„ θυγατερ-

Certain nouns of this class ending in *ερ* omit the vowel in some of their cases (syncopated nouns), and one, *ἄνθρωπος*, inserts *δ* between *ν* and *ρ*.

SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
ποιμήν	ποιμέν-ες	λέων	λέοντ-ες
ποιμέν-α	-ας	λέοντ-α	-ας
-ος	-ων	-ος	-ων
-ι	ποιμέσι	-ι	λέουσι <sup>2</sup>

## Syncopated Nouns.

SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
πατήρ	πατέρ-ες	ἄνθρωπος	ἄνδρ-ες
πατέρα	-ας	ἄνδρ-α	-ας
πατρός	-ων	-ός	-ων
πατρί	πατράσι	-ί	ἄνδράσι

*Singular only.*

Nom. αἰδώς	Gen. αἰδο(σ)ος, αἰδοῦς
Acc. αἰδο(σ)α, αἰδῶ	Dat. αἰδο(σ)ι, αἰδοῖ <sup>3</sup>

NEUTER STEMS in *εσ*- change this in the nom. to *ος*, as :—

Sing. γένος, <i>race</i>	Plur. γένε(σ)α, γένη
γένε(σ)ος, γένους	γένεων and γυνῶν
γένε(σ)ι, γένει	γένεσι

<sup>1</sup> S. G. Green.<sup>2</sup> Lesson III., 11.<sup>3</sup> See Lesson IV.

Sing. ὄρος, <i>mountain</i>	Plur. ὄρε(σ)α, ὄρη
ὄρε(σ)ος, ὄρους	ὄρων, ὄρων
ὄρε(σ)ι, ὄρει	ὄρεσι

The simple stem as Nom., as :—

Sing. αἰών, <i>age, duration</i>	Plur. αἰών-ες
-α	-ας
-ος	-ων
-ι	αἰώσι

Like this are declined μέζων, *greater*, and other comparatives, but suffer contraction by dropping the ν and then combining according to rule.<sup>1</sup>

Also the following :—

χειμών <i>winter</i>	ἀγών <i>contest</i>
σωτήρ <i>saviour</i>	χείρ <i>hand</i>
πῦρ <i>fire</i>	χιτών <i>inner garment</i>
χιών <i>snow</i>	
ἔνδυμα <i>garment</i>	ἀφορίζω <i>to separate</i>
ἀντίδικος <i>adversary</i>	ὠρύομαι <i>to howl</i>
διχάζω <i>to set at variance</i>	ὥσεί <i>as, like</i>

Ὡςπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. Μετὰ ῥήτορος Τερτύλλου τινός. Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν. Κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος. Κρήτες αἰεὶ ψεύδεται, κακὰ θηρία, γαστέρες ἀργαί. Ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρόμενος, περιπατεῖ. Οἱ ἀστέρες πεσοῦνται<sup>2</sup> ἀπὸ τοῦ οὐρανοῦ. Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς. Ἦν δὲ τὸ ἔνδυμα αὐτοῦ λευκὸν ὥσεί χιῶν.

## LESSON XLVII.

Stems in *av*, *ev*, *ov*, add *s* in the nom., but drop the *v* in all other cases but the dat. plur., thus forming an *apparent* exception to the rule that, by taking away the gen. ending *-os*, the stem would appear.

<sup>1</sup> Thus :—μείζονα, μείζονα, μείζω ; μείζονες, μείζονες, μείζονες ; μείζονας, μείζονας, μείζοντες.

<sup>2</sup> πίπτω.

There was an old consonant *f*, pronounced *v*, and called *Digamma*, of which the *v* in these terminations is the trace. It has been dropped in all cases except the nom. sing. and dat. plur., because by retaining it the combination of vowels so resulting would be impracticable. Thus :—stem *βοf-* gives nom. *βοfs* = *βοῦς* ; gen. *βοφος* = *βονος* = *βοός* ; and stem *βασιλεf-* gives nom. *βασιλεfs* = *βασιλεύς* ; gen. *βασιλεφος* = *βασιλευος* = *βασιλέως*, where the *o* is lengthened into *ω* by way of compensation for the lost *v* (see Lesson XXVI., note).

SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
βασιλεύς	βασιλεῖς <i>king</i>	βοῦς	βόες <i>ox</i>
βασιλέα	βασιλέας	βοῦν	βοῦς
βασιλέως	βασιλέων	βοός	βοῶν
βασιλεῖ	βασιλεῦσι	βοῖ	βουσί <sup>1</sup>

In Lesson XLIII. it was stated that most *neuter* nouns of this declension form the nom. by dropping the last letter of the stem, as :—

θέλημα	<i>will</i>	from	θεληματ-	αἷμα	<i>blood</i>	from	αἱματ-
ὄνομα	<i>name</i>	„	ὀνοματ-	ὄραμα	{ <i>spectacle,</i> <i>sight</i> }	„	ὀραματ-
πνεῦμα	<i>spirit</i>	„	πνευματ-	ποίημα	{ <i>work-</i> <i>manship</i> }	„	{ <i>ποιη-</i> <i>ματ-</i> }
στόμα	<i>mouth</i>	„	στοματ-	ἄρμα	<i>chariot</i>	„	ἄρματ-
ὑπόδημα	<i>shoe</i>	„	ὑποδηματ-	εὐθύς	<i>immediately</i>		
ῥῆμα	<i>word</i>	„	ῥηματ-				
σῶμα	<i>body</i>	„	σωματ-				

Τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστιν. Ἐκ τοῦ στόματός σου κρινῶ σε. Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς ; Λύσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἔστηκας, γῆ ἁγία ἐστί. Καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος ἐν ὁράματι. Καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. Αὐτοῦ γάρ ἐσμεν ποίημα. Καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν. Ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου. Χαίρετε ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς. Ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου. Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὃς ἐστιν ἀρχή.

<sup>1</sup> ναῦς *ship*, makes acc. ναῦν ; gen. νηός.

## LESSON XLVIII.

Some nouns of this class are irregular, or unite several of the foregoing modifications, thus :—

πούς	foot	from	ποδ-	{ drops the δ before s, and lengthens o into ου
οὖς	ear	„	ὠτ-	{ drops τ and changes ω into ου
κύων	dog	„	κυν-	{ inserts ω before the last letter of the stem
μάρτυς	witness	„	μαρτυρ-	dat. plur. μάρτυσι
ὕδωρ	water	„	ὕδατ-	γυνή woman from γυναικ-

The following Table from S. G. Green will be useful :—

SIGNIFICATION.	NOM. AND GEN. TERMINATIONS.		GENDER.
Agent	-εὺς	-εως	Masc.
„	-της	-του	Masc.
„	-τηρ	-τηρος	Masc.
„	-τωρ	-τορος	Masc.
Instrument	-τρον	-τρον	Masc.
Action	-μος	-μου	Masc.
„	-σις	-σεως	Fem.
Result	-εια	-ειας	Fem.
„	-μα	-ματος	Neut.
„	-ος	-ους	Neut.
Quality	-της	-τητος	Fem.
„	-ια	-ιας	Fem.
„	-οσυνη	-οσυνης	Fem.
„	-ος	-ους	Neut.
Diminutive	-ιον	-ιον	Neut.
„	-ισκος	-ισκου	Masc.
„	-ισκη	-ισκης	Fem.



## NUMERALS.

FIGURES.	VALUE.	NAMES.	FIGURES.	VALUE.	NAMES.
α'	1	εἷς	ιδ'	14	τέσσαρες καὶ δέκα
β'	2	δύο	κ'	20	εἴκοσι
γ'	3	τρῆς	λ'	30	τριάκοντα
δ'	4	τέσσαρες	μ'	40	τεσσαράκοντα
ε'	5	πέντε	ν'	50	πεντήκοντα
ς'	6	ἕξ	ξ'	60	ἐξήκοντα
ζ'	7	ἐπτά	ο'	70	ἐβδομήκοντα
η'	8	ὀκτώ	π'	80	ὀγδοήκοντα
θ'	9	ἐννέα	ϙ'	90	ἐννενήκοντα
ι'	10	δέκα	ρ'	100	ἐκατόν
ια'	11	ἐνδεκα	σ'	200	διακόσιοι
ιβ'	12	δώδεκα	α	1,000	χίλιοι
ιγ'	13	τρίς καὶ δέκα	ι	10,000	μυρίοι

Of these names 1 to 4 are declinable ; the rest, up to 200, are indeclinable ; the hundreds taking the common terminations -οι, -αι, -α.

MASC., NEUT.

εἷς }  
 ἓνα } ἐν  
 ἐνός  
 ἐνί

FEM.

μία  
 μίαν  
 μίας  
 μιᾷ

Nom., Acc., Gen. δύο Dat. δυσί

In the same way decline οὐδείς, οὐδεμία, οὐδέν, and μηδείς, μηδεμία, μηδέν, *no one, nothing.*

MASC., FEM.

τρῆς  
 τριῶν  
 τρισί

NEUT.

τρία

MASC., FEM.

τέσσαρες }  
 τέσσαρας }  
 τεσσάρων  
 τέσσαρσι

NEUT.

τέσσαρα

Ὁ ἔχων ὦτα ἀκούειν, ἀκούετω. Μὴ δώτε τὸ ἅγιον τοῖς κυσί.  
 Οὐ πάντες ἡμεῖς ἐσμεν μάρτυρες. Ὁ Πέτρος εἶπε· Κύριε, εἰ

σὺ εἰ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα. Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν. Τί με λέγεις ἀγαθός; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός. Καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηναί, σοὶ μίαν, καὶ Μωσῇ μίαν καὶ μίαν Ἠλίαν. Τοῦτο οὖν ποιήσον ὃ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες. Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διδιῶται, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισὶ. Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐνεννηκονταεννέα; Μία ἡμέρα παρὰ Κυρίῳ ὥς χίλια ἔτη, καὶ χίλια ἔτη ὥς ἡμέρα μία.

## LESSON XLIX.

## Comparison of Adjectives.

When the last syllable but one (*penult*) is long; in -ότερος, *more*; -ότατος, *most*.

A syllable is *long* when it ends in two consonants, when it contains a long vowel, or when it contains two vowels.

When the penult is short, in -ώτερος, *more*; -ώτατος, *most*.

A syllable is *short* when it contains a short vowel, or when it ends with a vowel and the next syllable begins with one. As:—

Positive	κοιν-ός	κοιν-ή	κοιν-όν	common
Comparative	-ότερος	-οτέρα	-ότερον	
Superlative	-ότατος	-οτάτη	-ότατον	

Compare thus also ἔτοιμος, *ready*, and ὑψηλός, *lofty*, *high*.

	MASC., FEM.	NEUT.	
And (2)	φρόνιμος	φρόνιμον	prudent, cunning
	-ώτερος	-ώτερον	
	-ώτατος	-ώτατον	

Some comparisons are in -ίων, *more*; -ιστος, *most*. As:—

καλός	καλλίων	κάλλιστος
ταχύς	ταχίων <sup>1</sup>	τάχιστος <i>swift</i>
μέγας	{ μείζων for μεγίων	μέγιστος

### Irregular Comparisons.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
ἀγαθός	βελτίων κρείσσων	βέλτιστος κράτιστος
κακός	κακίων χείρων	κάκιοςτος χείριστος
μικρός	μικρότερος, etc. ελάσσων ἥσσων	ελάχιστος ἥκιοςτος
πολύς	{ πλείων, or, πλέων	πλείστος

ἐπαινέω *to praise*      ὑψιστος, -η, -ον *highest*  
παρρησία *freedom, confidence*

Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη. Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων· Γινῶθι τὸν Κύριον· ὅτι πάντες εἰδῆσουσί<sup>1</sup> με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν. Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ κρείττον, ἀλλ' εἰς τὸ ἥττον συνέρχεσθε. Καὶ ἔσεσθε υἱοὶ ὑψίστου. Τὴν στολὴν τὴν πρώτην (Luke xv. 23). Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον<sup>2</sup> τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ. Ἡδιστα<sup>4</sup> οὖν μᾶλλον καυχῆσθαι ἐν ταῖς ἀσθενείαις μου. Οἶδα τὰ ἔσχατα πλείονα τῶν πρώτων.

<sup>1</sup> John xx. 4.

<sup>2</sup> οἶδα.

<sup>3</sup> εἰς and ὁδός, *act of entrance*.

<sup>4</sup> *Most gladly*.

## LESSON L.

The Perfect Participle.—*Having loosed.*

## Lesson XXXV.

<i>Singular.</i>			<i>Plural.</i>		
MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
λυκ-ώς	} -ός	λελυκ-υῖα	λελυκ-ότες	} -ότα	λελυκ-υῖαι
-ότα		-υῖαν	-ότας		-υῖας
-ότος		-υῖας	-ότων		-υῖων
-ότι		-υῖα	-όσι		-υῖαις

ὅς-τις, *who, which, whatsoever.*

<i>Singular.</i>			<i>Plural.</i>		
MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
τις	} ὅ, τι	ἥτις	οἵτινες	} ἅτινα	αἵτινες
τινα		ἥτινα	οὗστίνας		ἀστίνας
οὐτίνος		ἥστινος	ὄντινων		
ᾧτινι		ἥτινι	οἰστίσι		αἰστίσι

ἦδε, τόδε *this*  
 να *such a one*<sup>1</sup>  
 ρων *ruler*  
 ον *wool*  
 λασσα *sea*  
 τος *how great?*  
 οὔτος *such*  
 τοὔτος *so great*  
 τοὔτοι *so many*  
 λοκούτος *so very great*

ὁμοίωμα *likeness*  
 σκότος *darkness*  
 σκοτεινός, -ή, -όν *dark*  
 ἐγγύς *near*  
 χωρίον *field, farm*  
 δικαστής *judge*  
 ἔτι *yet, still*  
 καθαρισμός *expiation*  
 διάφορος { *excellent,*  
                   *superior*

εἰδώς, -υῖα, -ός, perf. part. of οἶδα *I know*<sup>1</sup> Once, Mat. xxvi. 18.

Καὶ ἡ γενὴ αὐτοῦ μὴ εἰδὺς τὸ γεγονός (ἡτοῖ καὶ  
 ἀσπλύν. Οὐδὰ ἀνθρώπων ἐν Χριστῷ πρὸ ἐπὶ δέκατε  
 ἀρταγόντα τὸν τοιοῦτον ὡς τρίτος οὐρανός. Εἰπέ  
 τοσούτοις τὸ χαρίον ἀπεδοῦτε; Τίς σε κατέστησεν  
 καὶ δικαστὴν ἐφ' ἡμᾶς; Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ  
 λευκαὶ ὡς ἔρπον λευκόν, ὡς χιὼν καὶ αἱ ὀφθαλμοὶ  
 ὡς φλόξ περὶ. Ὁ γὰρ πρῶτος οὐρανός καὶ ἡ πρ  
 ἀκρῶν, καὶ ἡ βέλυσσα οὐκ ἄντων ἐστ. Ἐάν δὲ ὁ  
 μὸς σου ποτὴρὸς ᾧ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔστι  
 σὺν τῷ φῶς τὸ ἐν σοὶ σπῆτος ἀπὸ τὸ σκοτός κρίσων;  
 πηλίκος ἐμὴν γοῖμασιν ἐργαῖα τῇ ἐμῇ χαρί. Ὁ θ  
 ἐκτοῦ πῶν πέμψας ἐν ὁμοίωματι σαρκὸς ἁμαρτίας κ  
 ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί. Ἀλλὰ τ  
 Ἐγγὺς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ  
 σου. Ὅς δι' ἐκτοῦ καθαρισμὸν πορροῦμενος τῶν ἁ  
 ἡμῶν, ἐκείνηται ἐν δεξιᾷ τῆς μεγαλειότης ἐν ἐνθροῖς,  
 κρείττων γειόμενος τῶν ἀγγέλων, ὡς διαφορώτερον τὰρ  
 κεκληρονομήκεν ὄνομα.

### THE LORD'S PRAYER.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τότε ταῖς προσευ  
 ὡς ἐπαύσατο, εἰπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν  
 διδάξον ἡμᾶς προσεῖχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδα  
 μαθητὰς αὐτοῦ. Εἰπε δὲ αὐτοῖς Ὅταν προσεῖχησθε,  
 Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου  
 ἡ βασιλεία σου γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρ  
 ἐπὶ τῆς γῆς τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον διδοὺ ἡμῶν  
 ἡμέραν καὶ ἄφες ἡμῶν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ  
 πατὴρ ὀφείλουσι ἡμῶν καὶ μὴ εἰσερέγκης ἡμᾶς εἰς πειρασμ

## LESSON LIII.

## On the Secondary Tenses.

(Lesson XXXIII.)

In the two preceding Tables seven secondary tenses will be seen; in the first, on the top line to the right; in the second, at the foot of the Table.

The 2 aor. act. and mid. follows the imperf. in its terminations, and has the stem unmodified.

ἐτυπ-ον

ἐτυπ-ον

ἐτυπ-όμην

ἐτυπ-όμην

The 2 aor. pass. follows the 1 aor. pass. in its terminations, and has the stem unmodified.

ἐτύφθ-ην

ἐτύπ-ην

The 2 fut. pass. is connected with the 2 aor. just as the 1 fut. is with the 1 aor., thus:—

As we have 1 aor. pass. ἐτύφθην from 1 fut. pass. τυφθήσομαι  
So we have 2 aor. pass. ἐτύπην „ 2 fut. pass. τυπήσομαι

The 2 perf. belongs to the act. voice only. It is of rare occurrence; τέτυφα, τέτυπα.

## PARADIGM OF SECONDARY TENSES

IN ΤΥΠΩ.

MOODS.	SECOND AORIST.			2 FUTURE.	2 PERFECT.	2 PLUPERF.
	Active.	Passive.	Middle.	Passive.	Active.	
Ind.	ἐτυπον	ἐτύπην	ἐτυπόμην	τυπήσομαι	τέτυπα	ἐτετύπειν
Imp.	τύπε	τύπηθι	τυποῦ		τέτυπε	
Subj.	τύπῳ	τυπῶ	τύπῳμαι		τετύπῳ	
Opt.	τύποιμι	τυπείην	τυποίμην	τυπησοίμην	τετύποιμι	
Infin.	τυπεῖν	τυπῆναι	τυπέσθαι	τυπήσεσθαι	τετυπέναι	
Part.	τυπών	τυπεῖς	τυπόμενος	τυπησόμενος	τετυπώς	

## LESSON LII.

TABLE OF THE GREEK VERB.<sup>1</sup>

Showing the tense formations on another scheme.

PRINCIPAL PARTS.	ACTIVE.	PASSIVE.	MIDDLE.
<u>τύπτω</u>	ἔτυπτον <u>τύψω</u>	τύπτομαι ἐτυπτόμην	τύπτομαι ἐτυπτόμην
<u>τύψω</u>	ἔτυψα <u>τέτυφα</u>	<u>τυφθήσομαι</u>	τύψομαι ἐτυψάμην
<u>τέτυφα</u>	ἐτετύφειν		
<u>τυφθήσομαι</u>		ἐτύφθην <u>τέτυμμαι</u>	
<u>τέτυμμαι</u>		ἐτετύμμην	
Simple stem τυπ-	ἔτυπον  τέτυπα ἐτετύπειν	τυπήσομαι τετύψομαι ἐτύπην	ἐτυπόμην

NOTE.—Those forms which become principal parts are also given, underlined, in the column to which each properly belongs, as being themselves derived.

<sup>1</sup> Bryce's First Greek Reader.

## LESSON LIII.

## On the Secondary Tenses.

(Lesson XXXIII.)

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ἐτυπ-ον

ἐτυπ-όμην

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ἐτύπ-ην

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## PARADIGM OF SECONDARY TENSES

IN ΤΥΠΩ.

MOODS.	SECOND AORIST.			2 FUTURE.	2 PERFECT.	2 PLUPERF.
	Active.	Passive.	Middle.	Passive.	Active.	
Ind.	ἐτυπον	ἐτύπην	ἐτυπόμην	τυπήσομαι	τέτυπα	ἐτετύπειν
Imp.	τύπε	τύπηθι	τυποῦ		τέτυπε	
Subj.	τύπῳ	τυπῷ	τύπωμαι		τετύπῳ	
Opt.	τύποιμι	τυπείην	τυποίμην	τυπήσοίμην	τετύποιμι	
Infin.	τυπεῖν	τυπῆναι	τυπέσθαι	τυπήσεσθαι	τετυπέναι	
Part.	τυπών	τυπείς	τυπόμενος	τυπήσόμενος	τετυπώς	



General Rules for the Second Tenses.<sup>1</sup>

1. These do not occur in the pure verbs, or in verbs having a dental, τ, δ, θ, (ζ), for their characteristic.
2. The same verb very seldom takes both 1 and 2 aor. in the act. and mid.
3. The pass. may have both 1 and 2 aor. and fut.
4. When both 1 and 2 perf. act. are found, the former is often transitive, the latter intransitive. *ἔτεραξα, I have done*; *ἔτεραισα, I have fared* (compare English, "How do you do?")

## LESSON LIV.

## Passive and Middle Voices.

In Lesson XXIV. it was pointed out that the verb has three voices, Active, Middle, and Passive. The Active voice having been considered rather at length, inasmuch as it is the basis of the whole verb, we shall now examine the features of the two remaining voices *together*, as they have most features in common; and where they differ *contrast* will be the most useful means of assisting memory.

The *normal* forms of the terminations of the primary tenses in the pass. and mid. voices are, -μαι, -σαι, -ται, -μεθα, -σθε, -νται; and of the historical tenses, -μην, -σο, -το, -μεθα, -σθε, -ντο; found in this exact form in the perf. and pluperf. tenses of the indic. respectively, but modified more or less in all other tenses.

The pass. and mid. are alike *in form* in all tenses except the fut. and 1 aor.

In these two tenses the pass. will always be distinguished by the introduction of θ, or θη, between the stem and the tense-ending.

<sup>1</sup> S. G. Green.

## TABLE OF TERMINATIONS.

A preliminary study of which will greatly assist to a sound knowledge of the Greek verb.

*Indicative Mood.*

## Present.

Act.	-ω	-εις	-ει ;	-ομεν	-ετε	-ουσι(ν)
Mid.	} -ομαι	-η <sup>1</sup>	-εται ;	-όμεθα	-εσθε	-ονται
Pass.						

## Imperfect (with augment).

Act.	-ον	-ες	-ε(ν) ;	-ομεν	-ετε	-ον
Mid.	} -όμεν	-ου <sup>2</sup>	-ετο ;	-όμεθα	-εσθε	-οντο
Pass.						

## Future (compare Present).

Act.	-σω	-σεις	-σει ;	-σομεν	-σετε	-σουσι(ν)
Mid.	-σομαι	-ση	-σεται ;	-σόμεθα	-σεσθε	-σονται
Pass.	-θήσομαι	-θήσῃ	-θήσεται ;	-θήσόμεθα	-θήσεσθε	-θήσονται

## 2 Future (with unmodified stem).

Pass.	-ήσομαι	-ήσῃ	-ήσεται ;	-ήσόμεθα	-ήσεσθε	-ήσονται
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## 1 Aorist (with augment).

Act.	-σα	-σας	-σε ;	-σαμεν	-σατε	-σαν
Mid.	-σάμην	-σω <sup>3</sup>	-σατο ;	-σάμεθα	-σασθε	-σαντο
Pass.	-θην	-θης	-θη ;	-θημεν	-θητε	-θησαν

## 2 Aorist (with augment).

Act.	follows the imperf. act., only with unmodified stem.
Mid.	follows the same analogy.
Pass.	follows the 1 aor. pass. only with unmodified stem.

<sup>1</sup> Contraction of εσαι ; thus, ε(σ)αι=εαι=ηι=η.

<sup>2</sup> Contraction of εσο=ε(σ)ο=εο=ον.

<sup>3</sup> Contraction of σασο=σα(σ)ο=σαο=σω.

## Perfect (with reduplication).

Act.	-κα	-κας	-κε ;	-καμεν	-κατε	-κασι(ν)
Mid.	}	-μαι	-σαι	-ται ;	-μεθα	-σθε
Pass.						
					-νται	

Pluperfect (with augment and reduplication).<sup>1</sup>

Act.	-κειν	-κεις	-κει ;	-κειμεν	-κειτε	-κε(ι)σαν
Mid.	}	-μην	-σο	-το ;	-μεθα	-σθε
Pass.						
					-ντο	

## 2 Perfect (with unmodified stem).

Act.	-α	-ας	-ε ;	-αμεν	-ατε	-ασι(ν)
------	----	-----	------	-------	------	---------

## 2 Pluperfect (with unmodified stem).

Act.	-ειν	-εις	-ει ;	-ειμεν	-ειτε	-ει(ι)σαν
------	------	------	-------	--------	-------	-----------

In the remaining moods the second tenses will not be inserted, as they simply follow the analogy observable in the indic., and have been fully treated of in Lesson LIII.

*Imperative Mood.*

## Present.

Act.	-ε	-έτω ;	-ετε	-έτωσαν <sup>2</sup>
Mid.	}	-ου <sup>3</sup>	-έσθω ;	-εσθε
Pass.				
				-έσθωσαν

## 1 Aorist (without augment).

Act.	-σον	-σάτω ;	-σατε	-σάτωσαν
Mid.	-σαι	-σάσθω ;	-σασθε	-σάσθωσαν
Pass.	-θήτι	-θήτω ;	-θήτε	-θήτωσαν

## Perfect (with reduplication—compare Present).

Act.	-κε	-κέτω ;	-κετε	-κέτωσαν
Mid.	}	-σο	-σθω ;	-σθε
Pass.				
				-σθωσαν

<sup>1</sup> Augment generally omitted in New Testament.

<sup>2</sup> Alternative forms in -των, pass. -σθων, seldom used.

<sup>3</sup> Contracted from εσο.

*Subjunctive Mood.*

## Present.

π.	-ω	-ης	-η;	-ωμεν	-ητε	-ωσι(ν)
id.	}	-ωμαι	-η	-ηται;	-ώμεθα	-ησθε
ισ.						
					-ωνται	

1 Aorist (without augment—compare Present).

π.	-σω	-σης	-ση;	-σωμεν	-σητε	-σωσι(ν)
id.	-σωμαι	-ση	-σηται;	-ώμεθα	-σησθε	-σωνται
ισ.	-θῶ	-θῆς	-θῇ;	-θῶμεν	-θῆτε	-θωσι(ν)

Perfect (with reduplication—compare Present).

π.	-κω	-κης	-κη;	-κωμεν	-κητε	-κωσι(ν)
id.	}					
ισ.						
						made by perf. part. with auxiliary verb.

*Optative Mood.*

## Present.

π.	-οιμι	-οις	-οι;	-οιμεν	-οιτε	-οιεν
id.	}	-οίμην	-οιο	-οιτο;	-οίμεθα	-οισθε
ισ.						
						-οίντο

Future (compare Present).

π.	-σοιμι	-σοις	-σοι;	-σοιμεν	-σοιτε	-σοιεν
id.	-σοίμην	-σοιο	-σοιτο;	-σοίμεθα	-σοισθε	-σοίντο
ισ.	-θησοίμην	-θήσοιο	-θήσοιτο;	-θησοίμεθα	-θήσοισθε	-θήσοίντο

1 Aorist (without augment).

π.	-σαιμι	-σαις	-σαι;	-σαιμεν	-σαιτε	-σαιεν <sup>1</sup>
id.	-σαίμην	-σαιο	-σαιτο;	-σαίμεθα	-σαισθε	-σαιντο
ισ.	-θείην	-θείης	-θείη;	-θείημεν	-θείητε	-θείησαν

Perfect (with reduplication—compare Present).

π.	-κοιμι	κοις	-κοι;	-κοιμεν	-κοιτε	-κοιεν
id.	}					
ισ.						
						perf. part. with auxiliary verb.

<sup>1</sup> Twice -ειαν; see Luke vi. 11; Acts xvii. 27.

*Infinitive Mood.*

## Present.

Act. -ειν                      Mid. and Pass. -εσθαι

## Future.

Act. -σειν                      Mid. -σεσθαι                      Pass. -θήσεσθαι

## 1 Aorist (without augment).

Act. -σαι                      Mid. -σασθαι                      Pass. -θήναι

## Perfect (with reduplication).

Act. -κέναι                      Mid. and Pass. -σθαι

*Participles.*

## Present.

Act. -ων -ουσα -ον                      Mid. and Pass. -όμενος -ομένη -όμενον

## Future.

Act. -σων -σουσα -σον                      Mid. -σόμενος -σομένη -σόμενον  
Pass. -θησόμενος -θησομένη -θησόμενον

## 1 Aorist (without augment).

Act. -σας -σασα -σαν                      Mid. -σάμενος -σαμένη -σάμενον  
Pass. -θείς -θείσα -θέν

## Perfect (with reduplication).

Act. -κώς -κῦα -κός                      Mid. and Pass. -μένος -μένη -μένον

## LESSON LV.

## Paradigm—Middle and Passive.

*Indicative Mood.*

PRESENT.	FUTURE.	PERFECT.
Mid. <i>I loose myself.</i>	<i>I shall loose myself.</i>	<i>I have loosed myself.</i>
Pass. <i>I am loosed.</i>	<i>I shall be loosed.</i>	<i>I have been loosed.</i>

λύ-ομαι	Mid. λύσ-ομαι	Pass. λυθήσ-ομαι	λέλυ-μαι
-η		-η	-σαι
-εται		-εται	-ται
-όμεθα		-όμεθα	-μεθα
-εσθε		-εσθε	-σθε
-ονται		-ονται	-νται

IMPERFECT.	1 AORIST.	PLUPERFECT.
Mid. <i>I was loosing myself.</i>	Mid. <i>I loosed myself.</i>	Pass. <i>I had loosed myself.</i>
Pass. <i>I was loosed.</i>		<i>I had been loosed.</i>

ἐλυ-όμεν	ἐλυσ-άμεν	ἐλύθ-ην	ἐλελύ-μεν
2 aor. mid. follows these terminations.		2 aor. pass. follows the 1 aor., the letter θ being omitted.	
-ου	-ω	-ης	-σο
-ετο	-ατο	-η	-το
-όμεθα	-άμεθα	-ημεν	-μεθα
-εσθε	-ασθε	-ητε	-σθε
-οντο	-αντο	-ησαν	-ντο

παίω	to smite	ἀποκάλυψις	enlightenment
ἀφαιρέω	to cut off	χόρτος	pasturage, grass
παθεῖν	to suffer (πάσχω)	ὥστε	therefore
καταργέω	{ render powerless, destroy	οὐπω	not yet
ἐγείρω	to rise up against	διότι	for, because



## LESSON LVI.

## Subjunctive and Optative Moods.

*Subjunctive.*

PRESENT.		1 AORIST.	PERFECT.	
Mid. <i>I may loose myself.</i>			<i>I may have loosed myself.</i>	
Pass. <i>I may be loosed.</i>	Mid.	Pass.	<i>I may have been loosed.</i>	
λύ-ωμαι	λύσ-ωμαι	λυθ-ῶ	λελυμένος	ὦ
-ῃ	Terminations like the pres.	Terminations as in the subj. of εἰμί used in the perf.		ῆς
-ηται				ῆ
-ώμεθα			λελυμένοι	όμεν
-ησθε				ῆτε
-ωνται				ῶσι(ν)

*Optative,*

## Or, Subjunctive of Historical Tenses.

PRESENT.		1 AORIST.	PERFECT.	
Mid. <i>I might loose myself.</i>		Mid.	<i>I might have loosed myself.</i>	
Pass. <i>I might be loosed.</i>	<i>I might, or, am to, etc.</i>		<i>I might have been loosed.</i>	
λυ-οίμην	λυσ-αίμην	λελυμένος	εἶην	
-οιο	-αιο		εἶης	
-οιτο	-αιτο		εἶη	
-οίμεθα	-αίμεθα	λελυμένοι	εἶμεν	
-οισθε	-αισθε		εἶητε	
-οιωτο	-αιωτο		εἶσαν	



FUTURE.	FUTURE.	1 AORIST.
Mid. <i>I should,</i> etc.	Pass. <i>I should be,</i> etc.	Pass. <i>I might be,</i> etc.
λυσ-οίμην, etc. Terminations as in the pres.	λυθησ-οίμην, etc. Terminations as in the pres.	λυθ-είην, etc. Terminations as in the perf.
ὀπή <i>opening</i>	πηγή <i>fountain</i>	πικρός, á, óν, <i>bitter</i>
βρώω <i>to send forth</i>	ἐξιμι <i>to go out</i> <sup>1</sup>	
βαρύς	βαρεία	βαρύ <i>heavy</i>
βραδύς	βραδεῖα	βραδύ <i>slow, dull</i>
ταχύς	ταχεῖα	ταχύ <i>quick, swift</i>
γλυκύς	γλυκεῖα	γλυκύ <i>sweet</i>
βραχύς	βραχεῖα	βραχύ <i>short</i>
πῆχυς <i>a cubit</i>	πίστις <i>faith</i>	σίναπι { <i>mustard-</i> <i>seed</i>
πέλεκυς <i>axe</i>	δύναμις <i>power</i>	ὥς { <i>as quickly</i> τάχιστα { <i>as possible</i>
ὄφεις <i>serpent</i>	φύσις { <i>natural state,</i> <i>nature</i>	
κόκκος <i>a grain, or, seed</i>	ἀνάστασις <i>resurrection</i>	τά <i>the affairs</i>

Αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν. Μήτις ἡ πηγή ἐκ τῆς αὐτῆς ὀπῆς βρούει τὸ γλυκύ καὶ τὸ πικρόν; Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη· Καὶ σὺ ἐξ αὐτῶν εἶ; Ὁ δὲ Πέτρος εἶπεν· Ἄνθρωπε, οὐκ εἰμί. Οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὥς ἀπὸ πηχῶν διακοσίων. Ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως. Ἐχετε πίστιν Θεοῦ. Καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν· ἐκάστω κατὰ τὴν ἰδίαν δύναμιν. Ἡμεν τέκνα φύσει ὀργῆς, ὥς καὶ οἱ λοιποί. Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. Καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὥς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξῆλθον.<sup>1</sup>

<sup>1</sup> Imperf. ἐξήειν, infin. ἐξίέναι, part. ἐξίων.

## LESSON LVII.

## Imperative, Infinitive, and Participles.

Passive Voice. *Imperative Mood.*

## PRESENT.

Mid. *Be loosing thyself.*Pass. *Be thou being loosed.*

λύ-ου  
-έσθω  
-εσθε  
-έσθωσαν  
or -έσθων

## PERFECT, MID. AND PASS.

It is not easy to give an English equivalent for these tenses, but the idea is that, what is commanded is to continue.<sup>1</sup>

λέλυ-σο  
ύ-σθω  
-σθε  
ύ-σθωσαν  
or ύ-σθων

## AORIST, MID.

*Loose thyself at once.*

λύσ-αι  
-άσθω  
-ασθε  
-άσθωσαν  
or -άσθων

## AORIST, PASS.

*Be thou now loosed.*

λύθ-ητι  
-ήτω  
-ητε  
-ήτωσαν

*Infinitive Mood.*Pres. mid. and pass. λύ-εσθαι *to loose (myself), to be loosed*Perf. mid. and pass. λελύ-σθαι { *to have loosed (myself), to have been loosed, i.e., and to remain so*Fut. mid. λύσ-εσθαι *to be about to loose (myself)*,, pass. λυθήσ-εσθαι *to be about to be loosed*Aor. mid. λύσ-ασθαι { *to have loosed (myself), i.e., just done it*,, pass. λυθ-ῆναι *to be loosed (now)*<sup>1</sup> Compare English phrase, "Have done with it!"

*Participles.*

Pres. mid. and pass.	λυόμενος, -η, -ον	{ loosing (myself), being loosed
Perf. mid. and pass.	{ λελυμένος, -μένη, -μένον }	{ having loosed (myself), having been loosed, i.e., and remaining so
Fut. mid.	λυσόμενος, etc.	about to loose (myself)
„ pass.	λυθησόμενος, etc.	about to be loosed
Aor. mid.	λυσάμενος, etc.	having just loosed (myself)
„ pass.	λυθείς, -είσα, -έν,	having just been loosed

*Verbal Adjectives.*

λυτός, -τή, -τόν	capable of being loosed
λυτέος, -τέα, -τέον	that ought to be loosed

*Deponent Verbs.<sup>1</sup>*

PRESENT.	FUTURE.	PERFECT.	2 AORIST.
γίγνομαι } or γίν- }	γενήσομαι	γέγονα	ἐγενόμην { I become, am born
βούλομαι	βουλήσομαι		I wish
ἔρχομαι	ἐλεύσομαι	ἐλήλυθα	ἦλθον I come
πορεύομαι	πορεύσομαι		I go, travel
ἐκπορεύομαι	ἐκπορεύσομαι		I go out
θεάομαι	θεάσομαι	τεθέαμαι	{ I view, gaze at
χορτάζω to satisfy with food, fut. -σω		ἐρημία solitude, desert	
οικοδεσπότης master of the house		ὄχλος a crowd	
νηστεία fasting		προσευχή prayer	
		πόθεν whence	

Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδεσπότη, ὅστις ἐκβάλλει ἐκ

<sup>1</sup> See note, Lesson LXII.

τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά. Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον; Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσηυχῇ καὶ νηστείᾳ. Ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεῖς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον. Βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν. Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκούσαι. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν.

## LESSON LVIII.

PRESENT.	FUTURE.	PERFECT.	2 AORIST.
ὁράω	ὄψομαι	έώρακα	εἶδον <i>I see</i>
βαίνω	βήσομαι	βέβηκα	ἔβην <i>I go, walk<sup>1</sup></i>
πίπτω	πεσοῦμαι	πέπτωκα	ἔπεσον <i>I fall<sup>2</sup></i>
λαμβάνω	λήψομαι	εἴληφα	ἔλαβον { <i>I receive,</i> <i>take</i>
φέρω	οἴσω	{ ἤνεγκα (1 aor.)	ἤνεγκον <i>I bear, bring</i>
ἀποθνήσκω	ἀποθανοῦμαι		ἀπέθανον <i>I die</i>

## Adverbs.

As many adjectives in English become adverbs by the addition of the termination *-ly*, as *bad*, *badly*; *swift*, *swiftly*, etc., so in Greek by the addition of *-ως* to the stem, many adjectives become adverbs. Thus, from *δίκαιος*, *just*, *δικαίως*, *justly*; from *πᾶς*, *all* (*παντ-*), *πάντως*, *wholly*; from *ἀληθής*, *true*, *ἀληθῶς*, *truly*; and many others.

ιάλινος, η, ον	{ <i>made of</i> <i>glass</i>	χαίρω <i>to rejoice</i>	ἀκολουθέω <i>to follow</i>
ἄνευ	<i>without</i>	ἔμπροσθεν <i>before</i>	ἐνεκα { <i>for the</i> <i>sake of</i>

<sup>1</sup> Found only in composition with a preposition.<sup>2</sup> 1 aor. ἔπεσα.

χωρίς	separated from	ἐπάνω	above	ἐνώπιον	$\left\{ \begin{array}{l} \text{in the} \\ \text{presence} \\ \text{of, before} \end{array} \right.$
ἐνθάδε	hither	οὕτω(ς)	thus, so	χαρά	
		ὀπίσω	after, behind		$\left\{ \begin{array}{l} \text{joy, glad-} \\ \text{ness} \end{array} \right.$

Καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη. Πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. Καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πῖνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. Καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνθρωπος τοῦ πατρὸς ὑμῶν. Ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. Ὑπαγε, φώνησον τὸν ἄνδρα σου, καὶ ἔλθ' ἐνθάδε. Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. Εὖ, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. Ὃς μὲν οὕτως, ὃς δὲ οὕτως. Ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρησει αὐτήν.

## LESSON LIX.

κατάλειμμα	remnant	βασιλεία	kingdom	δάκρυ, -ος	$\left\{ \begin{array}{l} \\ \end{array} \right.$ a tear
ἀετός	eagle	δικαιοσύνη	righteousness	δάκρυν, -ου	
πόνος	$\left\{ \begin{array}{l} \text{labour,} \\ \text{pain} \end{array} \right.$	ἐντολή	commandment	μέρος	a part
ἄρπαξ	raptacious	ἄμμος	sand	πᾶγμα	thing
ἐλεήμων	merciful	δοκός	beam	πάσχα <sup>1</sup>	passover
μέλας	black	δύναμις	power	σίκερα <sup>1</sup>	$\left\{ \begin{array}{l} \text{strong} \\ \text{drink} \end{array} \right.$

<sup>1</sup> Indeclinable.

πλατύς	broad	βουλή	counsel	ἀδίκημα	a crime
ᾗδης	{ Hades, the invisible world	ἐορτή	festival	αἶνιγμα	{ anenigma, a dark saying
σῖτος	corn, grain	πίναξ	dish	ὑπάγω	to depart
ἐξουσία	power	ἑσόπτρον	mirror		
	ἄρτι now	ὑψώω	to raise		

ὀξύς sharp

Singular.			Plural.		
MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
ὀξ-ύς	ὀξ-ύ	ὀξ-εῖα	ὀξ-εῖς	ὀξ-έα	ὀξ-εῖαι
-ύν		-εῖαν	-εῖς		-εῖας
ὀξ-έος		-εῖας	ὀξ-έων		-εῖων
-εῖ		-εῖα	-έσι(ν)		-εῖαις

ἀληθής true

Singular.		Plural.	
MASC., FEM.	NEUT.	MASC., FEM.	NEUT.
ἀληθής	ἀληθές	(ἀληθέες)	{ (ἀληθέα)
(ἀληθέα) ἀληθῇ		(ἀληθέας)	
(ἀληθέος) ἀληθοῦς		(ἀληθέων)	{ ἀληθῇ
(ἀληθεί) ἀληθεῖ		ἀληθέσι(ν)	

Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι. Ἐὰν ἡ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται. Καὶ σὺ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ. Ὅπου γὰρ ἐὰν ἡ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ αἱετοί. Ὡστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκοτίους, καὶ φανερώσει τὰς βουλάς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ. Οἱ διὰ πίστεως εἰργάσαντο δικαιοσύνην. Τί δὲ βλέπεις τὸ κάρπος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῶ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; Καὶ ἐξαλείψει πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ, οὔτε πόνος οὐκ ἔσται ἔτι.

## LESSON LX.

Continuation of Paradigm in Lesson XXIX. of Pure Contracted Verbs.—Middle and Passive Voices.

Stem :     τιμα-             φιλε-             δηλο-

Tense Endings.	<i>Middle and Passive.</i>			
	Indicative—Present.			
-ομαι	τιμ-ῶμαι	φιλ-οὔμαι	δηλ-οὔμαι	
-η, -ει	-ᾶ	-ῆ, -εῖ	-οῖ	
-εται	-ᾶται	-εῖται	-οὔται	
-όμεθα	-ώμεθα	-ούμεθα	-ούμεθα	
-εσθε	-ᾶσθε	-εῖσθε	-οὔσθε	
-ονται	-ῶνται	-οῦνται	-οῦνται	
Imperfect.				
ἐ...-όμην	ἐ-τιμ-ώμην	ἐ-φιλ-ούμην	ἐ-δηλ-ούμην	
-ου	-ῶ	-οῦ	-οῦ	
-ετο	-ᾶτο	-εῖτο	-οὔτο	
-όμεθα	-ώμεθα	-ούμεθα	-ούμεθα	
-εσθε	-ᾶσθε	-εῖσθε	-οὔσθε	
-οντο	-ῶντο	-οῦντο	-οῦντο	
Imperative—Present.				
-ου	τιμ-ῶ	φιλ-οῦ	δηλ-οῦ	
-έσθω	-άσθω	-είσθω	-ούσθω	
-εσθε	-ᾶσθε	-εῖσθε	-οὔσθε	
-έσθωσαν	-άσθωσαν	-είσθωσαν	-ούσθωσαν	
or -έσθων	-άσθων	-είσθων	-ούσθων	

Stem : τιμα- φιλε- δηλο-

Tense  
Endings.

Subjunctive—Present.

-ωμαι	τιμ-ῶμαι	φιλ-ῶμαι	δηλ-ῶμαι
-ῃ	Like the Indic.	-ῇ	-οῖ
-ηται		-ῇται	-ῶται
-ώμεθα		-ώμεθα	-ώμεθα
-ησθε		-ῇσθε	-ῶσθε
-ωνται		-ῶνται	-ῶνται

Optative—Present.

-οίμην	τιμ-ῶμην	φιλ-οίμην	δηλ-οίμην
-οιο	-ῶο	-οῖο	-οῖο
-οιτο	-ῶτο	-οῖτο	-οῖτο
-οίμεθα	-ώμεθα	-οίμεθα	-οίμεθα
-οισθε	-ῶσθε	-οῖσθε	-οῖσθε
-οιντο	-ῶντο	-οῖντο	-οῖντο

Infinitive—Present.

-εσθαι	τιμᾶσθαι	φιλεῖσθαι	δηλοῦσθαι
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Participle—Present.

-όμενος	τιμ-όμεν-ος	φιλ-ούμεν-ος	δηλ-ούμεν-ος
-ομένη	-η	-η	-η
-όμενον	-ον	-ον	-ον

NOTE.—The accent of the neut. part. is placed as in the masc., but for the fem. it is on the *penulti*.



## LESSON L.XI.

TABLE OF DEFECTIVE VERBS.<sup>1</sup>

	<i>Take</i>	<i>Go, come</i>	<i>Eat</i>	<i>See</i>	<i>Run</i>	<i>Bear</i>	<i>Say</i>
IND. pres.	αἶρω	έρχομαι	ἐσθίω	ἰράω	τρέχω	φέρω	(φημί)
imperf.		ἤρχομαι	ἔσθιον	ἑώραν		ἔφερον	(ἔφην)
fut.	αἰρήσω	ἐλεύσομαι	φάγομαι	ὄψομαι	δραμοῦμαι	ὄσω	ἐρῶ
1 aor.				ὠψάμην		ἤνεγκα	ἔπα
perf.	ἤρηνκα	ἐήλυθα		έώρακα		ἐνήνοκα	εἶρηκα
pluperf.		ἐληλύθειν		ἑώρακεν			
2 aor.	ἔλυν	ἤλθον	ἔφαγον	εἶδον	ἔδραμον	ἤνεγκον	εἶπον
2 perf.	(Special signification, κινω)			οἶδα			
2 plup.				ᾔδειν			
2 fut.				εἰδήσω			
INFIN. pres.	αἶρεῖν	ἐρχεσθαι	ἐσθίειν	ὀράν	τρέχειν	φέρειν	(φάναι)
2 aor.	ἐλάυν	ἐλθεῖν	φαγεῖν	ἰδεῖν	δραμεῖν	ἐνεγκεῖν	εἰπεῖν
2 perf.				εἰδένααι			

## MIDDLE AND PASSIVE.

IND. pres. perf.	αἰροῦμαι ἤρημαι		ὀπτάνομαι	φέρομαι	εἴρωμαι
IND. fut. 2 aor. INFIN. 2 aor.	αἰρήσομαι εἰλόμην ἐλέσθαι				
IND. 1 aor. fut.	ἤρέθην αἰρεθήσομαι			ἤνέχθην ἐνεχθήσομαι	{ ἐρρήθην ἐρρήθην ῤῥήθσομαι

## PASSIVE.

! From S. G. Green.

ἄκρατος, η, ον	unmingled	δαίμων	evil spirit
ἄφνω	{ suddenly,	ἐργάζομαι	to labour, work
	{ unexpectedly	ἐξαλείφω	{ to wipe away,
ἀγαλλιάω	{ to praise, rejoice		{ blot out
	{ exceedingly	βροντή	thunder
ἀληθινός, ή, όν	sterling, true	διπλόω	to double
βύσσινος,	{ made of fine	διπλοῦς	double
η, ον	{ cotton, linen	ἐντεῦθεν,	hence

ἐντεῦθεν καὶ ἐντεῦθεν, on each side.

Ὁ Θεὸς εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελώνης. Μακάριοι οἱ ἐλεημόνες· ὅτι αὐτοὶ ἐλεηθήσονται. Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. Οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζη σε. Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; Ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ Πνεύματος ἁγίου πληθήσεται. Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου. Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἴδού, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. Καὶ εὐθὺς δραμὼν εἰς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους. Οὐκ οἶδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε, ἵνα καταλάβητε.

## LESSON LXII.

### The Second Conjugation in -μι.

In this conjugation there are two classes of verbs :

1. Those that lengthen the stem with (generally) a preceding reduplication, and
2. Those that insert -νν-, or -ννν-, between the stem and the personal endings.

The vowel preferred in the reduplication in class 1 is *ι*; thus, from stems *δο-*, *θε-*, *στα-*, we have *δί-δω-μι*, *τί-θη-μι*, *ἴ-στη-μι*; there are, however, a few irregularities from this form.

Of class 2, from stems *δεικ-* and *στρο-*, we get *δείκ-νυ-μι* and *στρού-ννυ-μι*.

The only tenses in which this conjugation differs from the first are the pres., imperf., and 2 aor.; all others are formed after the model already given.

The lengthening of the stem-vowel of class 1 is generally confined to the singular only.

### Principal Tenses of

	<i>to place</i>	<i>to put</i>	<i>to give</i>	<i>to show</i>
Pres. ind. act.	ἵστημι	τίθημι	δίδωμι	δείκνυμι
Fut. „	στήσω	θήσω	δώσω	δείξω
1 aor. „	ἔστησα	ἔθηκα	ἔδωκα	ἔδειξα
Perf. „	ἔστηκα	τέθεικα	δέδωκα	δέδειχα
Fut. ind. pass.	σταθήσομαι	τεθήσομαι	δοθήσομαι	δειχθήσομαι
1 aor. „	ἐστάθην	ἐτέθην	ἐδόθην	ἐδείχθην
Perf. „	ἔσταμαι	τέθειμαι	δέδομαι	δέδειγμαι
and mid. }				

### Verbs of Second Conjugation.

*ἀνίστημι*, fut. *ἀναστήσω*, perf. *ἀνέστηκα*, *I raise up*.

*ἀφίημι*, fut. *ἀφήσω*, 1 aor. *ἄφηκα*, infin. *ἀφιέναι*, imperat. *ἄφες*, *I leave alone, forgive*.

*στρούννυμι*, or *στροωνύω*, fut. *στρούσω*, perf. pass. *ἔστρομαι*, *I strew*.

*ὀνύημι*, 2 aor. opt. mid. *ὀναίμην*, *may I have advantage, or pleasure from !* (Phile. 20.)

*πίμπρημι*, infin. pass. *πίμπρασθαι*, *to be inflamed, to swell*.

*δύναμαι*,<sup>1</sup> fut. *δυνήσομαι*, 1 aor. *ἐδυνήθην*, imperf. *ἐ-*, or *ἡ-δυνάμην*, *to be able*.

*ῥώννυμι*,<sup>2</sup> *to strengthen*.

*ἐπίσταμαι*<sup>1</sup> (used only in the pres.), *to know, to feel sure*.

<sup>1</sup> Deponent, i.e., verbs with act. meaning, though pass. in form.

<sup>2</sup> Found only in the perf. imperat. mid. *ῥῥώσο*, plur. *ῥῥώσθε*, *Be strong ! Farewell !*

ἤμαι,<sup>1</sup> properly a perf. as from ἔω (only found compounded with κατά), *to be seated*. Imperf. ἐκαθήμην, properly a pluperf. κείμει,<sup>1</sup> *to lie down*.

ὀλλυμι, *to destroy, lose*. Only found compounded with ἀπό, whence pres. ἀπόλλυμι, fut. ἀπολέσω,<sup>2</sup> 1 aor. ἀπόλεσα, perf. (with neut. meaning, *I perish!*) ἀπόλωλα, 2 aor. ἀπωλόμην, fut. mid. ἀπολούλαι, part. οἱ ἀπολλύμενοι, *the perishing*.

ὀμνυμι and ὀμνύω, *to swear*; 1 aor. ὤμοσα, infin. ὀμόσαι.<sup>3</sup>

ῥήγνυμι and ῥήσσω, *to tear*; fut. ῥήξω (Mat. ix. 17, ῥήγνυνται, 3 plur. pres. ind. pass.).

κεράννυμι, *to mix*; (1 aor. Re. xviii. 6, and perf. part. pass. Re. xiv. 10).

ἔννυμι, *to clothe*; found only compounded with ἀμφί.

Διότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ. Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. Καὶ εἶπεν αὐτῷ ὁ διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἂν θέλω δίδωμι αὐτήν. Καὶ ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης. Σεαυτὸν δεῖξον τῷ ἱερεῖ. Ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ. Οὐκ ἤφιε λαλεῖν τὰ δαιμόνια. Ἄφες, ἴδωμεν εἰ ἔρχεται Ἡλίας σώσων αὐτόν. Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν. Ναὶ, ἀδελφέ, ἐγὼ σου ὀναίμην ἐν Κυρίῳ. Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν. Ἐρῥώσθε! Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; Ἐὰν δὲ ἄλλω ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω. Δεῦτε, ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος. Γέγραπται γάρ· Ἀπολῶ τὴν σοφίαν τῶν σοφῶν. Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. Ἐγὼ δὲ λέγω ὑμῖν· μὴ ὀμόσαι ὅλως. Ἐτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαιμόνιον. Ἀπόδοτε αὐτῇ ὥς καὶ αὐτὴ ἀπέδωκε, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλοῦν. Αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ. Ἄνθρωπος ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον.

<sup>1</sup> Deponent, i.e., verbs with act. meaning, though pass. in form.

<sup>2</sup> Once ἀπολώ, 1 Co. i. 19, from LXX.

<sup>3</sup> In Mar. xiv. 71, the best MSS. read ὀμνύναι.

## LESSON LXIII.

## Paradigm of Verbs in -μι.

Tenses only which differ from First Conjugation.

Stems : στα-      θε-      δο-      δεικ-

	<i>Active.</i>			
IND. pres.	ἴσ-η-μι	τίθ-η-μι	δίδ-ω-μι	δείκν-υ-μι <sup>1</sup>
	-η-ς	-η-ς	-ω-ς	-υ-ς
	-η-σι(ν)	-η-σι	-ω-σι	-υ-σι
	-α-μεν	-ε-μεν	-ο-μεν	-υ-μεν
	-α-τε	-ε-τε	-ο-τε	-υ-τε
	-ᾶ-σι	-έα-σι	-όα-σι	-ῦ-σι
imperf.	ἴσ-τ-η-ν	τίθ-η-ν	ἐδίδ-ω-ν	ἐδείκν-υ-ν <sup>1</sup>
	-η-ς	-η-ς	-ω-ς	-υ-ς
	-η	-η, or εἰ <sup>2</sup>	-ω, or ου <sup>3</sup>	-υ
	-α-μεν	-ε-μεν	-ο-μεν	-υ-μεν
	-α-τε	-ε-τε	-ο-τε	-υ-τε
	-α-σαν	-ε-σαν	-ο-σαν	-υ-σαν
2 aor.	ἔσ-την	(These two verbs only in plur.)		Verbs of class 2 have no 2 aor.
	Terminations like imperfect with vowel η throughout.	ἔθεμεν, κ.τ.λ.	ἔδομεν, κ.τ.λ.	
IMP. pres.	ἴσ-τ-η	τίθ-ει	δίδ-ου	δείκν-υ
	for ἴσταθι	for τίθετι	for διδοθι	or δείκνυθι
	-άτω	-έτω	-ότω	-ύτω
	-ατε	-ετε	-οτε	-υτε
	-άτωσαν	-έτωσαν	-ότωσαν	-ύτωσαν

<sup>1</sup> Also regular forms in δεικνύω, ἐδείκνυνον.<sup>2</sup> 2 Co. iii. 13; Ac. iii. 2, have ἐτίθουν as contraction of form in 1st conjugation.<sup>3</sup> Mat. xxvi. 26, as from contracted form of 1st conjugation.

Stems : στα-    θε-    δο-    δεικ-

IMP. 2 aor.	στ-ῆθι or στα <sup>1</sup> -ήτω -ήτε -ήτωσαν	θέ-ς for θέτι -τω -τε -τωσαν	δό-ς for δόθι -τω -τε -τωσαν	none
SUBJ. pres.	ιστ-ῶ κ.τ.λ. as in regular verbs of 1st conjugation, which see, Lesson LIV.	τιθ-ῶ -ῶς -ῶ	διδ-ῶ -ῶς -ῶ	δεικν-ύω κ.τ.λ.
2 aor.	στῶ	θῶ κ.τ.λ. like pres.	δῶ	none
OPT. pres.	ιστ-αίην -αίης -αίη -αῖμεν -αῖτε -αῖεν	τιθ-εῖην -εῖης -εῖη -εἶμεν -εἶτε -εἶεν	διδ-οίην -οίης -οῖη -οῖμεν -οῖτε -οῖεν	δεικν-ύοιμι κ.τ.λ.
2 aor.	σταίην	θείην κ.τ.λ. like pres.	δοίην, or δώην	none
INF. pres.	ιστάναι	τιθέναι	διδόναι	{ δεικνύναι or δεικνύειν
2 aor.	στήναι	θεῖναι	δοῦναι	
PART. pres.	{ ιστάς, -ᾶσα, -άν	{ τιθείς, -εῖσα, -έν	{ διδούς, -οῦσα, -όν	{ δεικνύς, -ύσα, -ύν or δεικνύων
2 aor.	στάς	θείς	δούς	

<sup>1</sup> Only in compounds, as in Ac. xii. 7; Ep. v. 14.

Stems : στα-      θε-      δο-      δεικ-

	<i>Middle and Passive.</i>			
IND. pres.	ἵστα-μαι	τίθε-μαι	δίδο-μαι	δείκνυ-μαι
	κ.τ.λ. as terminations of perf. mid. and pass., 1st conjugation.			
imperf.	ἱστά-μην	ἐτιθέ-μην	ἐδιδό-μην	ἐδεικνύ-μην
	κ.τ.λ. as in pluperf. mid. and pass., 1st conjugation.			
IMP. pres.	ἵστ-ασο	τίθ-εσο	δίδ-οσο	δείκν-υσο
	or ἵστω	or τίθου	or δίδου	
	-άσθω	-έσθω	-όσθω	-ύσθω
	-ασθε	-εσθε	-οσθε	-υσθε
	-άσθωσαν	-έσθωσαν	-όσθωσαν	-ύσθωσαν
SUBJ. pres.	ἱστώμαι	τιθώμαι	διδώμαι	δεικνύμαι
	κ.τ.λ. as in 1st conjugation.			
OPT. pres.	ἱστ-αίμην	τιθ-είμην	διδ-οίμην	δεικνυ-οίμην
	-αῖο	-εῖο		
	-αῖτο	-εῖτο		κ.τ.λ. as in 1st conjugation.
	-αίμεθα	-είμεθα		
	-αῖσθε	-εῖσθε		
	-αῖντο	-εῖντο		
INF. pres.	ἵστασθαι	τίθεσθαι	δίδοσθαι	{ δείκνυσθαι or δεικνύεσθαι
PART. pres.	ἱστάμενος	τιθέμενος	διδόμενος	
	<i>Middle only.</i>			
IND. 2 aor.	none	ἐθέμην	ἐδόμην	none
		ἔθου (-εσο)	ἔδου (-οσο)	
	κ.τ.λ. after analogy of imperf. 1st conjugation.			



Stems : στα-      θε-      δο-      δεικ-

IMP. 2 aor.	none	θοῦ (-εσο) θέσ-θω -θε -θωσαν	δοῦ (-οσο) δόσ-θω -θε -θωσαν	none
SUBJ. 2 aor.	none	θῶμαι θῇ θῇται θώμεθα θῇσθε θῶνται	δῶμαι δῷ δῶται δώμεθα δώσθε δῶνται	none
OPT. 2 aor.	none	θείμην κ.τ.λ. see opt. pres. mid. and pass.	δοίμην	none
INF. 2 aor.	none	θέσθαι	δόσθαι	none
PART. 2 aor.	none	θέμενος	δόμενος	none

εὐχαριστέω    *to give thanks*εὐρύχωρος    *spacious, wide*θεραπεία    *service, healing*καταβιβάζω    *to thrust down*κατανοέω    *to discern*μᾶλλον    *more, rather*μέτωπον    *forehead*οἰνοπότης    *wine-bibber*

λοιπός    { *remaining, the*  
               *rest ; καὶ τὰ*  
               *λοιπά = κ. τ. λ.*  
               *et cætera*

οἰκουμένη    { *habitable earth,*  
                           *world*συνάγω    *to bring together*τολμάω    *to presume, dare*κραυγή    *a cry*κρύσταλλος    *crystal*κατάθεμα    *curse*λατρεύω    *to serve*μοιχός    *adulterer*μήν    *a month*ὄξος    *vinegar*πίνω    *to drink*

μαλακός, ή, όν	{ <i>soft to the touch, delicate</i>	πρόσωπον	<i>face</i>
μέλλω	{ <i>to be about to, be on the point of, intend</i>	σωτηρία	<i>salvation</i>
όλως	<i>wholly, quite</i>	σπόγγος	<i>sponge</i>
σιγάω	{ <i>to be silent, to conceal</i>	φάγος	<i>a glutton</i>
φωτεινός, ή, όν	{ <i>lustrous, enlightened</i>	πτῶμα	<i>a carcase</i>
		πένθος	<i>sorrow</i>
		προσκυνέω	<i>to worship</i>
		πλύνω	{ <i>to wash (of garments)</i>

Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντες· Ἀλληλουῖα, ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ἡμῶν ὁ παντοκράτωρ. Χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δώμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. Καὶ ἐδόθη αὐτῇ ἵνα περιβāλληται βύσσινον λαμπρὸν καὶ καθαρὸν· τὸ γὰρ βύσσινον, τὰ δικαιώματά ἐστι τῶν ἁγίων. Καὶ λέγει μοι· Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσι τοῦ Θεοῦ. Καὶ ἔπесον ἐμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι· Ὅρα μὴ· σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστι τὸ πνεῦμα τῆς προφητείας. Re. xix. 6-10.

Καὶ ἔδειξέ μοι ποταμὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἀρνίου. Ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ ἐντεῦθεν, ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδῶν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν. Καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ· καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. Καὶ νύξ οὐκ ἔσται ἔτι· καὶ οὐ χρεία λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς φωτιεῖ ἐπ' αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων. Re. xxii. 1-5.

Ἐγὼ τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος. Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν,<sup>1</sup> ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. Re. xxii. 13, 14.

### ΙΩΑΝΝΟΥ ΕΠΙΣΤΟΛΗ ΤΡΙΤΗ.

Ὁ πρεσβύτερος Γαῖψ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοοῦταί σου ἡ ψυχὴ. Ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. Μειζοτέραν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ εἰς τοὺς ξένους, οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ. Ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν. Ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. Ἐγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. Διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει. Ἀγαπητέ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν· ὁ κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν. Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστι. Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι· ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν. Εἰρήνῃ σοι. Ἀσπάζονται σε οἱ φίλοι. Ἀσπάζου τοὺς φίλους κατ' ὄνομα.

<sup>1</sup> Thus in *Codex Sinaiticus* and all best MSS., also in *Vulgate*.

## THE SYNONYMS OF THE NEW TESTAMENT.

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The following list of synonyms has been compiled from Dr. Henry Tittmann's admirable work on the subject ; and, though incomplete, will present the student with a few of the most important. Many others can be found, the attentive consideration of which cannot but be of great value as regards an intelligent understanding of the New Testament writings.

### ἀγαθός      δίκαιος

In ἀγαθός the notion of *benefit* and *utility* prevails ; in δίκαιος that of *just*, *right*, and *equitable*.

### ἅγιος ἄγνός ὁσιος ἱερός ἀμίαντος καθαρός

All these words agree in denoting *purity of mind*, *blamelessness*, and *integrity of spirit*. But ἅγιος is *holy* ; ἄγνός is *chaste*, *clean*, *sinless* ; ὁσιος is *pious* ; ἱερός is *sacred*, or *consecrated* ; ἀμίαντος is the *cause of καθαρός*, i.e., *freedom from impurity* ; καθαρός is *pure*, *immaculate*.

### ἀκέραιος ἅπλους ἄκακος

Each denotes a certain simplicity of mind ; while more particularly, ἀκέραιος is *unmixed with evil*, *blameless* ; ἅπλους is *free from all duplicity*, *open*, *sincere* ; ἄκακος is *free from all evil suspicion*, *ingenuous*.

### ἄμεμπτος ἄμωμος (ἀνεπίληπτος ἀνέγκλητος)

Express, generally, freedom from blame ; while he is ἄμεμπτος in whom nothing is yet accounted *wanting* ; ἄμωμος, in whom there is nothing *reprehensible*. The two words enclosed in brackets are of cognate signification : he is ἀνέγκλητος who is not accused, nor can properly be accused by any one ; and ἀνεπίληπτος implies one in whom exists no *just* cause of blame. If the two former are but few, the two latter are fewer still.

ἄχρι                      μέχρι

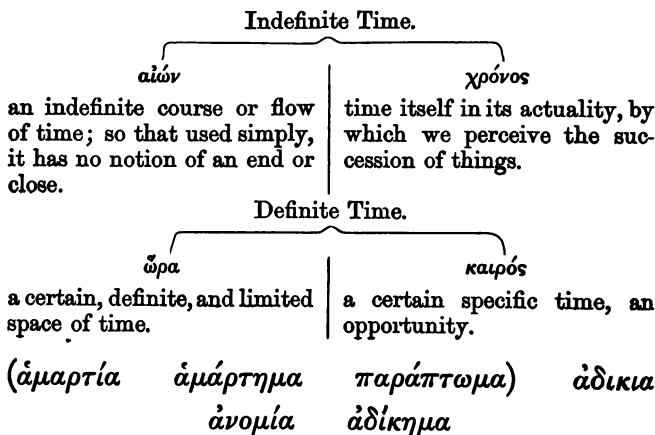
\*Ἀχρι denotes, not the end, but the *duration*, or the whole period of time, in which the thing in question continues; but μέχρι designates *the end at which it ceases to be*, unless some word be added, by the force of which the notion of a termination or close is removed, as μέχρι παντός.

αἰδῖος                      αἰώνιος

Agree, inasmuch as they denote a long continuance of time, even eternity. But αἰδῖος implies an existence in all time *past*, and which *has yet no end*; while αἰώνιος denotes that of which no end is conceived.

αἰών            χρόνος            ὥρα            καιρός

Agree in so far as that all of them carry a common notion of *a time in which something is conceived to be, or to have been, done*. But they differ as thus:—



Have all a common general notion of sin.

1. The first three of these are still further united by the

common notion of vice or fault which brings blame or injury. More particularly, ἁμαρτία denotes the innate vice from which the ἀμαρτήματα springs, a consenting will is implied, whether deceived, or of *malice prepense*; while παράπτωμα carries the notion of sin *rashly* committed by one unwilling to do a wrong.

2. ἀνομία is that which is contrary to LAW, *lawlessness*; ἀδικία, that which is contrary to RIGHT, *unrighteousness*; and ἀδίκημα, that which issues from ἀδικία.

### ἀγαπᾶν      φιλεῖν

Ἀγαπᾶν is to regard (*amare*); φιλεῖν is to love (*diligere*), properly, to kiss. While the former never means to kiss, the latter never means to acquiesce, or cherish with reverence. In the New Testament men are never said φιλεῖν τὸν Θεόν, but ἀγαπᾶν; while God is said both φιλεῖν and ἀγαπᾶν τοὺς ἀνθρώπους.

### ἀγαθοεργεῖν      ἀγαθοποιεῖν

The former is to do WELL (*bene agere*); the latter, to do GOOD (*bene facere*).

### ἐλκύειν (ἔλκειν)      σύρειν

Ἐλκύειν denotes a certain *drawing* (*trahere*), tending to a particular point, to attract, *beguile*; while σύρειν is used of those things continuously and uninterruptedly drawn (drag after): σύρειν is never used metaphorically, as is ἐλκύειν.

### καινός      νέος

Agree in that both are opposed to παλαιός. But in παλαιός are two distinct ideas, (1) that which was originated some time back; and (2) that which has existed long and been in use. To (1) νέος is opposed, it is that which has only lately been originated, *recent*; while to (2) καινός is opposed, as that which replaces something that was formerly, *i.e., new*.

## ἡρεμος ἡσύχιος

Agree in this, that in neither is there anything of tumult, perturbation, agitation, or solicitude. But, he is *ἡσύχιος* who *makes* no disturbance; while he is *ἡρεμος* who is *himself* free from agitation, or disturbance.

## μάχεσθαι πολεμεῖν μάχαι πόλεμοι

Denote contest, contention, fighting. But, *πόλεμος* and *πολεμεῖν* are restricted to actual collision by physical force; *μάχη* and *μάχεσθαι* apply to any contention of mind as well as body, even though it come not to blows.

## σύμψυχοι τὸ αὐτὸ (τὸ ἐν φρονοῦντες)

*Σύμψυχον εἶναι* is to think the same thing, to be of accordant mind; *τὸ αὐτὸ φρονεῖν* is to have the same mind; *τὸ ἐν φρονεῖν* is not to differ in counsel and purpose, but to seek one and the same object.

## σπλάγχνα οἰκτιρμοί

The former denotes some vehement affection or regard, as of parents towards children; the latter, mercy, a sense of grief for the distresses of others.

## ἔλεος οἰκτιρμός ἐλεεῖν οἰκτεῖρειν

*Οἰκτιρμός* and *οἰκτεῖρειν* denote *merely compassion*, a sense of unhappiness for the ills of others; but *ἔλεος* and *ἐλεεῖν* denote the desire of relieving the miserable, beneficence.

## ψιθυρισταί καταλάλοι

Both signify a calumniator. But the former is he who spreads calumny *secretly*, and whispers it in the ear; while the latter is he who slanders *openly*.

ἀλαζόνες ὑπερήφανοι (ὑβρισταί)

Ἀλαζών is a vain-glorious boaster; ὑπερήφανος, he who prides himself on the things in which he excels, or thinks that he excels: the one is arrogance, the other pride. The ὑβρισταί differ from both; these are the insolent, who from pride not only treat others with contempt, but with contumely and injury. To these words may be added

αὐθάδης

Which signifies that viciousness of life which arises from that *self-satisfaction* that can approve of nothing but the doings of self.

ἀσύνθετοι ἄσπονδοι

The latter are they who *will not make peace*, but prefer interminable war; while the former do nothing *to preserve peace*.

(ἀμαθεῖς) ἀστήρικτοι ἀσθενεῖς ἄρρωστοι

The first two of these words are only synonymous as used in 2 Pe. iii. 16. The ἀμαθεῖς are those who have not learned that which they might and ought to have learned, not having had proper instruction, *untutored*; the ἀστήρικτοι are they, who having learned, have however not been adequately taught and confirmed, and who still need *definite* religious knowledge. The ἀσθενεῖς have no strength, infirm, imbecile; they are ἄρρωστοι the strength of whose powers has failed; languid, sick.

λαλεῖν λέγειν εἰπεῖν ἐρεῖν

Λαλεῖν (*loqui*) is *to speak*, i.e., to utter words of any language independently of any reason why they are uttered, as of a parrot *speaking*; it implies simply the use of human voice and words. The next two are nearly allied: λέγειν has



reference to the *sentiment* and the *connexion* of words, to say; while εἰπεῖν relates only to the words which any one has successively spoken; and ἔρεῖν is to *express thought*, and so is directly opposed to λαλεῖν.

νέφος            νεφέλη

The former denotes *cloud, indefinitely*; the latter, *specific clouds*, which, breaking from the mass, roll together in a certain form.

διατάσσειν      διαστέλλεσθαι

The former is so to dispose matters that each is in its own place, to *put in order, to arrange*; the latter is so to *separate* that nothing should be in a wrong place or mode.

ἀμετάθετος      ἀπαράβατος      βέβαιος

The first is that which *does not pass away*, or migrate; the second, that which *is not changed*; while βέβαιος is that which *remains in its place*.

κρατεῖν τινος    and    κρατεῖν τι

The former signifies only to *take hold of a thing*, or to possess it; the latter, to have *the whole* of it, and to have it *in his power*.

ἄνευ            χωρίς

There is this difference between these two particles, that χωρίς is referred to the subject as separated from the object; ἄνευ is referred to the object which is regarded as absent from the subject. See Mat. x. 29; where, if χωρίς had been used instead of ἄνευ, it would have affirmed that no sparrow is absent from the Father when it falls to the ground.

οὐπω μήπω

If we should say οὐπω τοῦτο, speaking of any act, we deny that it is yet done, but infer that it may yet be done hereafter; but if we say μήπω, we not only regard it as not done, but we doubt whether it shall yet be done at any time.

καταφρονεῖν περιφρονεῖν (ὑπερφρονεῖν)

Signify contempt. But the contempt of others is twofold, as the cause and the mode of it; either when we think less of others than they deserve, or more of ourselves than we ought. The former idea would be expressed by καταφρονεῖν, the latter by περιφρονεῖν. To this ὑπερφρονεῖν is nearly related, and is said of him who appears to himself to be wiser and more prudent than others.

ἀπ-, κατ-, ἀποκατ-, δι-αλλάττειν

Ἀπαλλάττειν is to remove; hence to reconcile, providing he who is sent away satisfied is appeased. Διαλλάττειν and καταλλάττειν have something in common, but the former is said of many, the latter of only one: the former is to cause a mutual enmity to cease; the latter, the conciliation of one party. Ἀποκαταλλάττειν is so to lay aside enmity that amity follows.

βλέπειν ὁρᾶν ἰδεῖν ὅπτεσθαι θεᾶσθαι  
(θεωρεῖν)

Βλέπειν is a word of wide extent, it is simply to use the eyes, to see; all who have sight, βλέπουσι.

Ὅρᾶν differs from βλέπειν in that while it means to see, yet it is referred to the thing seen or presented to the eye; βλέπει is said of one who uses his eyes, though he see nothing; ὁρᾷ, of one who sees something.

Ἰδεῖν must be referred rather to the mind of him who sees; so that as ὁρᾶν regards the object, ἰδεῖν should be referred in thought to the subject.

Ὀπτεῖσθαι is a middle term between ὁρᾶν and ἰδεῖν, for it is referred at the same time to the object presented to the eye, and to the subject which sees and perceives. Hence it is found only in the pass. and mid. voices, representing a state rather than an action, and is not used in the pres. tense, since it regards something to have been done, or about to be done, as the means of arriving at cognizance.

Θεᾶσθαι and θεωρεῖν differ from the preceding in that they denote the *intention of mind* with which a man regards or contemplates an object; hence they are often used when the desire of seeing is to be expressed.

### θέλω βούλομαι

Agree in meaning to will (*velle*); but θέλω is simply *to will* (volition); while βούλεσθαι denotes the *propension of mind* by which we address ourselves to the thing that we have willed.

### θυμός ὀργή

These differ not as to the duration, but as to the nature of the feeling. Ὀργή denotes *anger, together with the desire of revenge*; while θυμός is used to express a more intense passion of the mind, the enmity of a morose and passionate man.

### ἐπιθυμέω ὀρέγομαι (ἐπιθυμία ὄρεξις)

Both these words mean desire. But ἐπιθυμέω denotes rather the affection of mind, and ἐπιθυμία the inward passion and concupiscence; ὀρέγομαι, the appetite and tendency towards the external object. In ἐπιθυμία only the mental desire is thought of; but ὄρεξις has conjoined with it the notion of the thing desired.

### ἐκπλήσσεσθαι ἐκθαμβεῖσθαι ἐξίστασθαι

Are all similar, but differ both in degree and in the nature of the affection of the mind which they denote. Ἐκπλήσσεσθαι has the most extensive meaning, and is used of all

things by which the mind is powerfully affected ; not only with fear, sorrow, anger, but also of those more pleasing objects, whose aspect stimulates love, reverence, or delight. Ἐκθαμβεῖσθαι is applied to those who by the sight or consideration of some great or fearful thing are horrified, both because the object itself gives rise to fear, and because the mind is scarcely able to conceive of its magnitude. Finally, ἐξίστασθαι is said of those who by any event are so far disturbed that they are not quite in their senses, and know not what they think or say.

φροντίζειν      μεριμνᾶν

The former means only to care, to aim, to meditate, to give diligence, that a thing may be done, or be present ; the latter is so to care as to be truly solicitous that the thing should not be wanting.

σκληρός      αὐστηρός

He is αὐστηρός who though not alien to human tenderness, yet represses it within him, because he deems that justice forbids him to concede anything of what is his due, or what is his right ; while he is σκληρός who asserts his right because the principle of humanity is wanting.

πραῦς ἥπιος χρηστός (πραύτης χρηστότης)

These words are opposed to the two preceding. They differ as follows : πραῦς is gentle, who endures all things with an even temper ; ἥπιος is mild, especially towards the faults of others ; χρηστός, kindly, who wishes well, and desires to benefit others.

νήπιος ἄφρων ἀνόητος ἀσύνητος

with the substantives

ἄνοια ἀφροσύνη μωρία

Νήπιος is put for that *simplicity of mind* which is so pleasing in youth, inexperienced, unknowing ; hence it is a

term of reproach towards those who think, feel, and act as children, when from their years they ought to have made further advances. Ἀφρων denotes one who does not rightly use his mental powers, and is often used *without the idea of blame*.

Ἀνόητος differs from both these: it is foolish, stupid; either really wanting in right reason, or that it is not properly exercised; appearing to know, the ἀνόητοι yet think and act perversely. And finally, ἀσύνετος is one who from density of mind does not perceive truth and right. The fault of the ἄφρονες is ἀφροσύνη; and of the ἀνόητοι, μαρία; in the νήπιοι, ἀπλότης; in the ἀσύνετοι, ἀσυνεσία.

### εὐσεβής εὐλαβής εὐσέβεια εὐλάβεια

Εὐσεβής expresses *worship*; but εὐλαβής indicates that disposition which dreads and avoids the doing anything contrary to right, and diligently labours to fulfil all the duties of piety and humanity; hence, εὐλάβεια is that piety which governs the soul; εὐσέβεια is the energy of piety in the life, both internal and external.

### ἀκαθαρσία ἀσέλγεια ἀσωτία

Ἀκαθαρσία has the most extensive signification of these three, and denotes every kind of impurity of mind and conduct; ἀσέλγεια is the forwardness and peevish impertinence of one who is without modesty or retiredness; while ἀσωτία is the worthless debauchery of a man who leads a desperate life.

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## LIST OF WORDS ILLUSTRATED IN THE SYNONYMS.

	PAGE		PAGE
Ἀγαθός . . . . .	101	Ἀποκαταλλάττειν . . . . .	107
Ἅγιος . . . . .	101	Αὐστηρός . . . . .	109
Ἄγνός . . . . .	101	Ἄφρων . . . . .	109
Ἀμίαντος . . . . .	101	Ἀφροσύνη . . . . .	109
Ἀκέραιος . . . . .	101	Ἀνόητος . . . . .	109
Ἀπλοῦς . . . . .	101	Ἄνοια . . . . .	109
Ἄκακος . . . . .	101	Ἀσύνετος . . . . .	109
Ἀμεμπτος . . . . .	101	Ἀσυνεσία . . . . .	110
Ἀμωμος . . . . .	101	Ἀκαθαρσία . . . . .	110
Ἀνεπιληπτος . . . . .	101	Ἀσέλγεια . . . . .	110
Ἀνέγκλητος . . . . .	101	Ἀσωτία . . . . .	110
Ἄχρη . . . . .	102	Βέβαιος . . . . .	106
Ἄιδιος . . . . .	102	Βλέπειν . . . . .	107
Αἰώνιος . . . . .	102	Βούλομαι . . . . .	108
Αἰών . . . . .	102	Δίκαιος . . . . .	101
Ἀνομία . . . . .	102	Διατάσσειν . . . . .	106
Ἀδικία . . . . .	102	Διαστέλλεσθαι . . . . .	106
Ἀδίκημα . . . . .	102	Διαλλάττειν . . . . .	107
Ἀμαρτία . . . . .	102	Ἐλκύειν . . . . .	103
Ἀμάρτημα . . . . .	102	Ἐλκειν . . . . .	103
Ἀγαπήν . . . . .	103	Ἐλεος . . . . .	104
Ἀγαθοεργεῖν . . . . .	103	Ἐλεείν . . . . .	104
Ἀγαθοποιεῖν . . . . .	103	Εἰπεῖν . . . . .	105
Ἀλαζόνες . . . . .	105	Ἐρεῖν . . . . .	105
Αὐθάδης . . . . .	105	Ἐπιθυμέω . . . . .	108
Ἀσύνθετοι . . . . .	105	Ἐπιθυμία . . . . .	108
Ἀσπονδοί . . . . .	105	Ἐκπλήσσεσθαι . . . . .	108
Ἀμαθεῖς . . . . .	105	Ἐκθαμβεῖσθαι . . . . .	108
Ἀστήρικτοι . . . . .	105	Ἐξίστασθαι . . . . .	108
Ἀσθενεῖς . . . . .	105	Εὐσεβής . . . . .	110
Ἀρρώστοι . . . . .	105	Εὐσέβεια . . . . .	110
Ἀμετάθετος . . . . .	106	Εὐλαβής . . . . .	110
Ἀπαράβατος . . . . .	106	Εὐλάβεια . . . . .	110
Ἄνευ . . . . .	106		
Ἀπαλλάττειν . . . . .	107		

	PAGE		PAGE
*Ηρεμος . . . .	104	Οἰκτιρμός . . . .	104
*Ησύχιος . . . .	104	Οἰκτεῖρειν . . . .	104
*Ηπιος . . . .	109	Οὔπω . . . .	107
Θέλω . . . .	108	*Ορᾶν . . . .	107
Θυμός . . . .	108	*Οπτεσθαι . . . .	107
Θεᾶσθαι . . . .	107	*Οργή . . . .	108
Θεωρεῖν . . . .	107	*Ορέγομαι . . . .	108
		*Ορεξις . . . .	108
*Ιερός . . . .	101	Παράπτωμα . . . .	102
*Ιδεῖν . . . .	107	Περιφρονεῖν . . . .	107
Καθαρός . . . .	101	Πραῦς . . . .	109
Καιρός . . . .	102	Πραΐτης . . . .	109
Καινός . . . .	103	Πολεμεῖν . . . .	104
Καταλάλοι . . . .	104	Πόλεμοι . . . .	104
Κρατεῖν τινος . . . .	106	Σύρειν . . . .	103
Κρατεῖν τι . . . .	106	Σύμψυχοι . . . .	104
Καταφρονεῖν . . . .	107	Σπλάγχνα . . . .	104
Καταλλάτειν . . . .	107	Σκληρός . . . .	109
Λαλεῖν . . . .	105	*Υπερήφανοι . . . .	105
Λέγειν . . . .	105	*Υβρισταί . . . .	105
		*Υπερφρονεῖν . . . .	107
Μέχρι . . . .	102	Φιλεῖν . . . .	103
Μάχεσθαι . . . .	104	Φρονεῖν . . . .	104
Μάχαι . . . .	104	Φροντίζειν . . . .	109
Μήπω . . . .	107		
Μεριμνᾶν . . . .	109	Χρόνος . . . .	102
Μωρία . . . .	109	Χωρίς . . . .	106
		Χρηστός . . . .	109
Νέος . . . .	103	Χρηστότης . . . .	109
Νήπιος . . . .	109		
Νέφος . . . .	106	Ψιθυρισταί . . . .	104
Νεφέλη . . . .	106		
		Ωρα . . . .	102
*Οσιος . . . .	101		
Οἰκτιρμοί . . . .	104		

## INDEX OF WORDS

## ILLUSTRATED IN THE EXERCISES.

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The Numbers refer to the Lessons.

---

- |                 |                  |
|-----------------|------------------|
| *Αβυσσος, 44.   | *Αθεος, 44.      |
| *Αγαθός, 12.    | Αἰδώς, 46.       |
| *Αγαλλιᾶω, 61.  | Αἰθίοψ, 44.      |
| *Αγαπάω, 30.    | Αἶμα, 47.        |
| *Αγγεῖον, 20.   | Αἰνέω, 31.       |
| *Αγγελία, 18.   | Αἰνιγμα, 59.     |
| *Αγγελος, 18.   | Αἰρέω, 31, 61.   |
| *Αγγελῶ, 35.    | Αἶρω, 35.        |
| *Αγιος, 12.     | Αἰσχρός, 28.     |
| *Αγωσύνη, 20.   | Αἰών, 46.        |
| *Αγκιστρον, 21. | Αἰώνιος, 17.     |
| *Αγκυρα, 18.    | *Ακανθα, 19.     |
| *Αγνεία, 21.    | *Ακολουθέω, 58.  |
| *Αγνοια, 21.    | *Ακούω, 28.      |
| *Αγορά, 16.     | *Ακρατος, 61.    |
| *Αγρός, 17.     | *Ακροατής, 41.   |
| *Αγω, 32.       | *Αλείφω, 42.     |
| *Αγών, 46.      | *Αληθής, 59.     |
| *Αδελφή, 20.    | *Αληθινός, 61.   |
| *Αδελφός, 20.   | *Αληθῶς, 58.     |
| *Αἰδης, 59.     | *Αλλά, 13.       |
| *Αδικέω, 31.    | *Αλλος, 17.      |
| *Αδίκημα, 59.   | *Αμαρτία, 44.    |
| *Αδικία, 44.    | *Αμμος, 59.      |
| *Αδικος, 44.    | *Αμφιέννυμι, 62. |
| *Αεί, 40.       | *Αν, 27, 28.     |
| *Αετός, 59.     | *Ανά, 37.        |
| *Αήρ, 46.       | *Αναβαίνω, 38.   |
| *Αθάνατος, 44.  | *Αναβλέπω, 38.   |



Ἀναγνώσκω, 42.  
 Ἄνευ, 58.  
 Ἀνήρ, 46.  
 Ἄνθος, 55.  
 Ἀνθρώπος, 18.  
 Ἀνίστημι, 62.  
 Ἀνοίγω, 32.  
 Ἀντί, 37.  
 Ἀντιδικος, 46.  
 Ἄξιος, 27.  
 Ἄπας, 45.  
 Ἄπειμι, 39.  
 Ἀπιστος, 44.  
 Ἀπό, 17.  
 Ἀποθνήσκω, 58.  
 Ἀποκάλυψις, 55.  
 Ἀποκτείνω, 38.  
 Ἀπόλλυμι, 62.  
 Ἀπολύω, 38.  
 Ἀποστέλλω, 38.  
 Ἀραγε, 42.  
 Ἀραψ, 44.  
 Ἀργός, 17.  
 Ἀργίρεος, 21.  
 Ἀργυρος, 20.  
 Ἀρετή, 34.  
 Ἀριθμός, 22.  
 Ἄρμα, 47.  
 Ἀρνίον, 11.  
 Ἀρξασθαι, 55.  
 Ἀρπάζω, 34.  
 Ἀρπαξ, 59.  
 Ἄρπι, 59.  
 Ἄρτος, 11.  
 Ἀρχαῖος, 19.  
 Ἀρχή, 19.  
 Ἀρχιερεύς, 55.  
 Ἀρχων, 50.  
 Ἀσπασμός, 17.

Ἀστήρ, 46.  
 Ἀστραπή, 32.  
 Ἀστράπτω, 32.  
 Ἄστρον, 13.  
 Ἀτέχνος, 44.  
 Αἰτός, 22.  
 Ἀφθαρσία, 17.  
 Ἀφαιρέω, 55.  
 Ἀφήμι, 62.  
 Ἀφνω, 61.  
 Ἀφορίζω, 46.  
 Ἄχρη, 40.

Βαίνω, 38, 58.  
 Βάλλω, 38.  
 Βάπτω, 32.  
 Βασιλεία, 59.  
 Βασιλείς, 47.  
 Βασιλεύω, 26.  
 Βιβλίον, 8.  
 Βίος, 12.  
 Βλάπτω, 33.  
 Βλέπω, 32.  
 Βοός, 47.  
 Βουλή, 59.  
 Βουλομαι, 57.  
 Βραβεῖον, 39.  
 Βροντή, 61.  
 Βρίνω, 56.  
 Βύσσιος, η, ον, 61.

Γάμος, 40.  
 Γάρ, 27.  
 Γαστήρ, 46.  
 Γεννάω, 30.  
 Γένος, 46.  
 Γῆ, 6.  
 Γίγνομαι, γίνομαι, 57.

Γίγνωσκω, γίνωσκω, 42.

Γλώσσα, γλῶττα, 22.

Γονεύς, 55.

Γράμμα, 47.

Γραμματεὺς, 55.

Γράφω, 33.

Γυμνάζω, 34.

Γυνή, 48.

Γωνία, 40.

Δαίμων, 61.

Δάκρυ, 59.

Δάκρυον, 59.

Δάκτυλος, 42.

Δέ, 14.

Δεῖ, 27.

Δείκνυμι, 62.

Δεῖνα, 50.

Δεῖπνον, 22.

Δέκα, 48.

Δένδρον, 6.

Δεσπότης, 41.

Δεῦτε, 42.

Δέω, 31.

Δηλῶ, 30.

Δηνάριον, 20.

Διά, 37.

Διαβαίνω, 38.

Διάβολος, 14.

Διάκονος, 42.

Διακόσιοι, 48.

Διαλύω, 38.

Διάφορος, 50.

Διδάσκαλος, 42.

Διδάσκω, 42.

Δίδωμι, 62.

Δίκαιος, 12.

Δικαιοσύνη, 59.

Δικαίως, 58.

Δικαστής, 50.

Δίκη, 8.

Διότι, 55.

Διπλός, 61.

Διπλῶ, 61.

Διχάζω, 46.

Διψῶ, 30.

Διώκω, 32.

Δοκός, 59.

Δόξα, 17.

Δοξάζω, 34.

Δουλεύω, 26.

Δοῦλος, 8.

Δύναμαι, 62.

Δύναμις, 59.

Δύο, 48.

Δώδεκα, 48.

Δῶρον, 8.

Δώσει, 15.

Ἐάν, 28.

Ἐαυτόν, 22.

Ἐβδομήκοντα, 48.

Ἐγγύς, 50.

Ἐγείρω, 55.

Ἐγώ, 9, 22.

Ἐθέλω, 31.

Ἔθνος, 55.

Εἰ, 28.

Εἶδεν, 17.

Εἶδον, 28.

Εἶδωλον, 23.

Εἰδώς, 50.

Εἶην, 15.

Εἵκοσι, 48.

Εἰμί, 9.

Εἶναι, 14.

Εἶπον, 25, 27.

Εἰρήνη, 17.

Εἰς, 17.  
 Εἷς, 48.  
 Ἐκ, 19.  
 Ἐκαστος, 40.  
 Ἐκατόν, 48.  
 Ἐκβάλλω, 38.  
 Ἐκεῖ, 10.  
 Ἐκεῖνος, 42.  
 Ἐκκλησία, 39.  
 Ἐκκόπτω, 38.  
 Ἐκπέμπω, 38.  
 Ἐκπορεύομαι, 57.  
 Ἐλαιον, 40.  
 Ἐλεήμων, 59.  
 Ἐλπίς, 45.  
 Ἐμβάλλω, 38.  
 Ἐμός, 39.  
 Ἐμπροσθεν, 58.  
 Ἐν, 17.  
 Ἐν, 48.  
 Ἐνδεκα, 48.  
 Ἐνδυμα, 46.  
 Ἐνεκα, 58.  
 Ἐννεήκοντα, 48.  
 Ἐνθάδε, 58.  
 Ἐννέα, 48.  
 Ἐννυμι, 62.  
 Ἐντεῦθεν, 61.  
 Ἐντολή, 59.  
 Ἐνώπιον, 58.  
 Ἐξ, 19.  
 Ἐξ, 48.  
 Ἐξαλείφω, 61.  
 Ἐξεμι, 56.  
 Ἐξήκοντα, 48.  
 Ἐξουσία, 59.  
 Ἐορτή, 59.  
 Ἐπαινέω, 49.  
 Ἐπάνω, 58.

Ἐπί, 17.  
 Ἐπιβάλλω, 38.  
 Ἐπίσταμαι, 62.  
 Ἐπιστολή, 22.  
 Ἐπτά, 48.  
 Ἐργάζομαι, 61.  
 Ἐργάτης, 41.  
 Ἐργον, 11.  
 Ἐρημία, 57.  
 Ἐριον, 50.  
 Ἐρίφων, 17.  
 Ἐριφος, 17.  
 Ἐρχομαι, 57, 61.  
 Ἐρωτάω, 30.  
 Ἐσθίω, 61.  
 Ἐσομαι, 11.  
 Ἐσοπτρον, 59.  
 Ἐσχατος, 19.  
 Ἐτι, 50.  
 Ἐτοιμάζω, 34.  
 Ἐτοιμος, 49.  
 Ἐτος, 55.  
 Εὔ, 39.  
 Εὐαγγέλιον, 39.  
 Εὐθύς, 47.  
 Εὐλογία, 17.  
 Εὐρίσκω, 42.  
 Εὐρύχωρος, 64.  
 Εὐχαριστέω, 64.  
 Ἐχθρός, 22.  
 Ἐχω, 33.  
 Ἐως, 28.

Ζάω, 30.  
 Ζητέω, 31.  
 Ζωή, 17.  
 Ζώνη, 23.  
 Ζῶον, 14.

\*Ἡδη, 26.

\*Ἡδιστα, 49.

\*Ἡλιος, 13.

\*Ἡμαι, 62.

\*Ἡμεῖς, 22.

\*Ἡμέρα, 19.

\*Ἡν, 10.

\*Ἡχῶ, 32.

Θάλασσα, 50.

Θάνατος, 22.

Θαυμάζω, 34.

Θεάομαι, 57.

Θέλημα, 47.

Θέλω, 31.

Θεμέλιον, 23.

Θεμέλιος, 23.

Θεμελιώω, 30.

Θεός, 14.

Θεραπεία, 64.

Θηρίον, 12.

Θησαυρός, 40.

Θνητός, 44.

Θρίξ, 44.

Θρόνος, 7.

Θυγάτηρ, 46.

Θύρα, 7.

Θύω, 25.

\*Ἰδιος, 40.

\*Ἰδιώτης, 41.

\*Ἰδού, 10.

\*Ἱερεύς, 55.

\*Ἱερόν, 39.

\*Ἱμάτιον, 13.

\*Ἰνα, 28.

\*Ἰνα μή, 28.

\*Ἱππος, 16.

\*Ἰσθι, 12.

\*Ἰστημι, 62.

\*Ἰσχυρός, 14.

\*Ἰχθύς, 45.

Καθαρισμός, 50.

Καθαρός, 23.

Καθέδρα, 40.

Κάθημαι, 62.

Καθ' ἡμέραν, 55.

Καί, 10.

Καινός, 11.

Καιρός, 55.

Κακός, 6.

Καλέω, 26.

Καλός, 6.

Καρδία, 12.

Καρπός, 39.

Κατά, 37.

Καταβαίνω, 38.

Καταβιβάζω, 64.

Κατάθεμα, 64.

Κατάλειμμα, 59.

Καταλύω, 38.

Κατανοέω, 64.

Καταργέω, 55.

Κατ' ἔτος, 55.

Κεῖμαι, 62.

Κελεύω, 26.

Κέντρον, 19.

Κεράννυμι, 62.

Κεφαλή, 17.

Κηρίον, 12.

Κήρυξ, 44.

Κιθάρα, 7.

Κλείω, 25.

Κλέπτω, 32.

Κλέπτῃς, 41.

Κοινός, 49.

Κόπτω, 38.

Κοράσιον, 17.  
 Κόσμος, 19.  
 Κράζω, 33.  
 Κρανίον, 23.  
 Κρατέω, 31.  
 Κράτος, 55.  
 Κραυγή, 64.  
 Κρίνον, 17.  
 Κρίνω, 35.  
 Κριτής, 16.  
 Κρύπτω, 33.  
 Κρύσταλλος, 64.  
 Κ.τ.λ., 64.  
 Κτείνω, 38.  
 Κύριος, 8.  
 Κύων, 48.  
 Κώμη, 11.  
 Λαλέω, 31.  
 Λαμβάνω, 58.  
 Λαμπρός, 13.  
 Λάμπω, 32.  
 Λαός, 40.  
 Λατρεύω, 64.  
 Λάχανον, 12.  
 Λέγω, 32.  
 Λείπω, 33.  
 Δέντιον, 17.  
 Λευκός, 11.  
 Λέων, 44.  
 Λίθος, 21.  
 Λόγος, 19.  
 Λοιπός, ή, όν, 64.  
 Λύκος, 6.  
 Λυχνία, 13.  
 Λύχνος, 13.  
 Λύω, 25.  
 Μαθητής, 41.  
 Μακάριος, 39.

Μακρός, 12.  
 Μαλακός, ή, όν, 64.  
 Μάλλον, 64.  
 Μανθάνω, 41.  
 Μάρτυς, 48.  
 Μάχη, 23.  
 Μέγας, 19.  
 Μείζων, 19, 46.  
 Μέλας, 59.  
 Μέλλω, 64.  
 Μέν, 14.  
 Μένω, 35.  
 Μέρος, 59.  
 Μέσος, 39.  
 Μετά, 37.  
 Μέτρον, 21.  
 Μέτωπον, 64.  
 Μη, 27.  
 Μηδέ, 26.  
 Μηδείς, 48.  
 Μήν, 64.  
 Μήτηρ, 46.  
 Μήτι, 41.  
 Μικρός, 7.  
 Μίλιον, 22.  
 Μισέω, 31.  
 Μισθός, 42.  
 Μοιχός, 64.  
 Μόνον, 41.  
 Μόνος, 20, 23.  
 Μόσχος, 42.  
 Μῦθος, 23.  
 Μυρίοι, 48.  
 Μωρός, 14.  
 Ναός, 42.  
 Ναῦς, 47.  
 Νεανίας, 41.  
 Νεκρός, 20.

Νέος, 41.  
 Νῆσος, 39.  
 Νηστεία, 57.  
 Νίκη, 23.  
 Νομίζω, 34.  
 Νόμος, 12.  
 Νοῦς, 41.  
 Νύμφη, 8.  
 Νῦν, 20.  
 Νύξ, 44.  
 Ξύλον, 12.  
 Ὁ, 8, 14.  
 Ὀγδοήκοντα, 48.  
 Ὄδε, 50.  
 Ὀδός, 27.  
 Ὀδοὺς, 45.  
 Οἶδα, 28.  
 Οἰκία, 7.  
 Οἰκοδεσπότης, 57.  
 Οἶκος, 7.  
 Οἰκουμένη, 64.  
 Οἶνοσπότης, 64.  
 Οἶνος, 11.  
 Ὀκτώ, 48.  
 Ὀλλυμι, 62.  
 Ὀλος, 23.  
 Ὀλως, 64.  
 Ὀμνυμι, 62.  
 Ὀμνύω, 62.  
 Ὀμοιος, 22.  
 Ὀμοιώω, 30.  
 Ὀμοίωμα, 50.  
 Ὀνίνημι, 62.  
 Ὀνομα, 47.  
 Ὀνος, 6.  
 Ὄξος, 64.  
 Ὄξύς, 59.

Ὀπή, 56.  
 Ὀπίσω, 58.  
 Ὀπλον, 14.  
 Ὀπως, 28.  
 Ὀραμα, 48.  
 Ὀράω, 58, 61.  
 Ὀργή, 14.  
 Ὀρνις, 45.  
 Ὀρος, 42, 46.  
 Ὀρύσσω, 34.  
 Ὄς, 22.  
 Ὄς ἐάν, 28.  
 Ὄσος, 26.  
 Ὀστέον, 41.  
 Ὄστις, 50.  
 Ὄταν, 28.  
 Ὄτε, 41.  
 Ὄτι, 13, 27.  
 Οὔ, 9.  
 Οὔαι, 40.  
 Οὔδεις, 48.  
 Οὔκ, 9.  
 Οὔν, 27.  
 Οὔπω, 55.  
 Οὐρανός, 19.  
 Οὔς, 48.  
 Οὔτος, 20.  
 Οὔτω, 58.  
 Οὔτως, 26.  
 Οὐχί, 42.  
 Ὀφειλέτης, 41.  
 Ὀφείλω, 41.  
 Ὀφθαλμός, 40.  
 Ὄφεις, 59.  
 Ὄχλος, 57.  
 Παιδίον, 18.  
 Παῖς, 45.  
 Παίω, 55.

Παλαιός, 57.  
 Πάλιν, 27.  
 Πάντως, 58.  
 Παρά, 37.  
 Παραβαίνω, 38.  
 Παραβάλλω, 38.  
 Παραβολή, 42.  
 Παῤῥησία, 49.  
 Πᾶς, 45.  
 Πάσχα, 59.  
 Πάσχω, 55.  
 Πατέω, 38.  
 Πατήρ, 45.  
 Παύω, 25.  
 Πέμπω, 31.  
 Πένθος, 64.  
 Πέντε, 48.  
 Πεντήκοντα, 48.  
 Περί, 37.  
 Περιπατέω, 38.  
 Πέτρα, 23.  
 Πέτρος, 23.  
 Πηγγή, 56.  
 Πηλός, 42.  
 Πικρός, 56.  
 Πίμπρημι, 62.  
 Πίναξ, 59.  
 Πίνω, 64.  
 Πίπτω, 58.  
 Πιστεύω, 26.  
 Πιστός, 8.  
 Πλανάω, 30.  
 Πλάνη, 32.  
 Πλατύς, 59.  
 Πλήρωμα, 45.  
 Πλήσσω, 34.  
 Πλοῖον, 40.  
 Πλούσιος, 18.  
 Πλύνω, 64.

Πνεῦμα, 48.  
 Πόθεν, 57.  
 Ποίεω, 31.  
 Ποίημα, 48.  
 Ποιητής, 41.  
 Πολεμέω, 31.  
 Πόλεμος, 23.  
 Πόλις, 41, 45.  
 Πολίτης, 41.  
 Πολύς, 19.  
 Πονηρός, 19.  
 Πορεύομαι, 57.  
 Πόσος, 50.  
 Ποταμός, 23.  
 Ποτέ, 27.  
 Ποῦ, 10.  
 Πούς, 48.  
 Πράσσω, 34.  
 Πρό, 37.  
 Πρόβατον, 17.  
 Πρός, 19.  
 Προσευχή, 57.  
 Προσκοπῶ, 38.  
 Προσκυνέω, 64.  
 Πρόσωπον, 64.  
 Προφήτης, 41.  
 Πρώτος, 19.  
 Πῦμα, 64.  
 Πτωχεία, 20.  
 Πτωχός, 18.  
 Πῦρ, 46.  
 Πωλέω, 31.  
 Πῶς, 27.

Ῥήγνυμι, 62.  
 Ῥήμα, 47.  
 Ῥήσσω, 62.  
 Ῥήτωρ, 46.

Ῥίπτω, 33.

Ῥώννυμι, 62.

Σάββατον, 42.

Σάρξ, 44.

Σείω, 25.

Σελήνη, 13.

Σημείον, 23.

Σιγάω, 64.

Σίκερα, 59.

Σῖτος, 59.

Σκάνδαλον, 40.

Σκηνή, 23.

Σκηνόω, 42.

Σκιά, 23.

Σκοπέω, 31.

Σκοτεινός, 50.

Σκοτία, 40.

Σκότος, 50.

Σοφία, 14.

Σοφός, 13.

Σπήλαιον, 22.

Σπόγγος, 64.

Στάδιον, 21.

Στέλλω, 38.

Στενός, 17.

Στέφανος, 21.

Στολή, 11.

Στόμα, 47.

Στρατιώτης, 41.

Στρατός, 41.

Στρώννυμι, 62.

Στρωνύω, 62.

Σύ, 9, 22.

Σύν, 19.

Συνάγω, 64.

Σύρω, 35.

Σχίζω, 34.

Σώζω, 34.

Σῶμα, 47.

Σωτήρ, 46.

Σωτηρία, 64.

Τάλαντον, 20.

Ταμείον, 18.

Ταμίας, 16.

Τάσσω, 33.

Τάφος, 21.

Ταχύς, 49.

Τέκνον, 7.

Τελέω, 26.

Τέλειος, 17.

Τέλος, 55.

Τελώνης, 17, 55.

Τεσσαράκοντα, 48.

Τέσσαρες, 48.

Τέχνη, 40.

Τηλικούτος, 50.

Τίθημι, 62.

Τιμή, 16.

Τιμῶ, 30.

Τίς, 9, 43.

Τοιοῦτος, 50.

Τολμάω, 64.

Τόξον, 23.

Τοπάζιον, 19.

Τόπος, 23.

Τοσοῦτος, 50.

Τράγος, 17.

Τρεῖς, 48.

Τρέπω, 33.

Τρέχω, 61.

Τριάκοντα, 48.

Τρίτος, 55.

Τύπτω, 33.

Ὑδωρ, 48.

Υἱός, 22.



Ὑμεῖς, 22.  
 Ὑμνος, 12.  
 Ὑπάγω, 59.  
 Ὑπέρ, 37.  
 Ὑπερβαίνω, 38.  
 Ὑπηρέτης, 17.  
 Ὑπό, 37.  
 Ὑπόδημα, 47.  
 Ὑποκριτής, 41.  
 Ὑψηλός, 49.  
 Ὑψιστος, 49.  
 Ὑψόω, 59.

Φάγος, 64.  
 Φαίνω, 35.  
 Φανερός, 17.  
 Φέρω, 58, 61.  
 Φεύγω, 33.  
 Φημί, 33, 61.  
 Φιάλη, 21.  
 Φίλος, 22.  
 Φιλοσοφία, 39.  
 Φιλόσοφος, 39.  
 Φιλῶ, 31.  
 Φλόξ, 44.  
 Φοβέω, 31.  
 Φόβος, 23.  
 Φονεύς, 55.  
 Φονεύω, 55.  
 Φράζω, 33.  
 Φρήν, 46.  
 Φρόνιμος, 49.  
 Φρύγανον, 6.  
 Φυλακή, 22.  
 Φύλαξ, 44.  
 Φυλάσσω, 34.  
 Φύλλον, 23.

Φωνέω, 31.  
 Φωνή, 6.  
 Φῶς, 45.  
 Φωτεινός, ἡ, όν, 64.

Χαίρω, 58.  
 Χαρά, 58.  
 Χάρις, 45.  
 Χειμών, 46.  
 Χείρ, 46.  
 Χίλιοι, 48.  
 Χιτών, 46.  
 Χιών, 46.  
 Χορτάζω, 57.  
 Χόρτος, 55.  
 Χρεία, 25.  
 Χριστός, 40.  
 Χρόνος, 19.  
 Χρύσεος, 21.  
 Χρύσος, 20.  
 Χώρα, 50.  
 Χωρίς, 58.

Ψεύδω, 41.  
 Ψεύστης, 41.  
 Ψυχή, 12.

Ω, 13.  
 Ωδε, 10.  
 Ων, 15.  
 Ωόν, 7.  
 Ωρα, 12.  
 Ωρύομαι, 46.  
 Ως, 13.  
 Ωσει, 46.  
 Ωσπερ, 27.  
 Ωστε, 55.

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